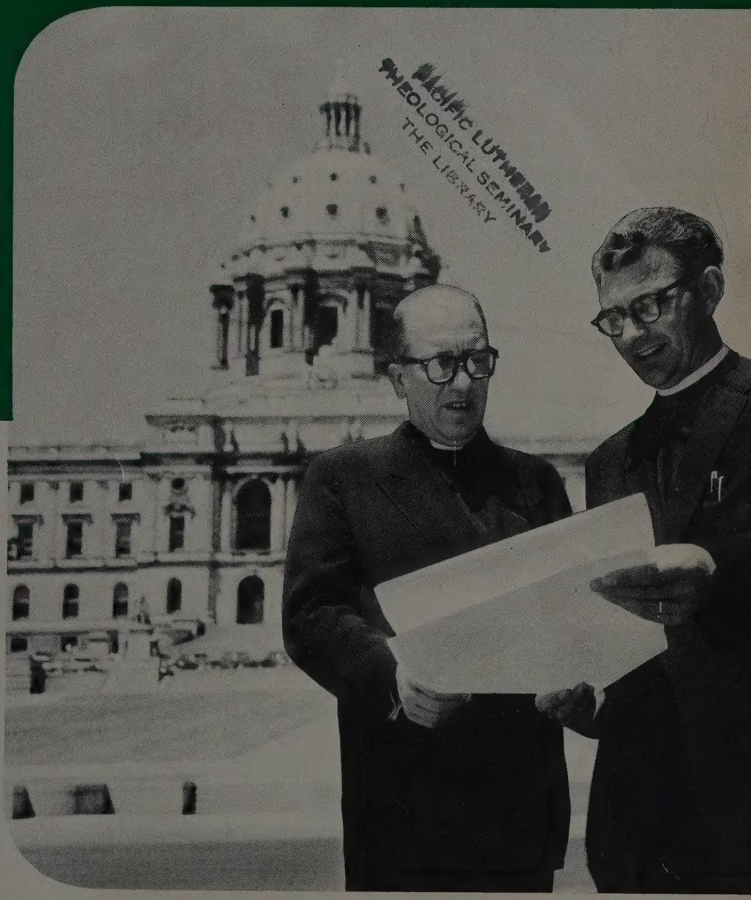
# The LUTHERAN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**PLANNING WORLD FEDERATION ASSEMBLY**

**Final session will be on Minnesota capital grounds**

9, No. 44

JULY 31, 1957

CENTS

# DEPENDING ON OTHERS

THE ELECTRIC CURRENT in our suburban neighborhood was cut off late one afternoon during a short and furious thunderstorm. That evening candlelight threw dancing shadows on the walls of our kitchen. The TV was off, and the refrigerator began to defrost.

Through telephone conversations with friends we learned that sections of the city and of a neighboring town were also in darkness. So we went to bed by candlelight, assuming that by morning we would have current.

But we didn't have current the next morning. More telephone calls. Yes, electric service had again been restored—except in our small neighborhood.

I spoke with some of my neighbors. N body knew what was wrong. Had anybo called the light company? Nobody kne Everyone assumed that somebody else h called.

So I phoned the light company. No, th didn't know we were without current. W hadn't we let them know? Because ever body depended on the other fellow, we h no light until late that day.

I was impressed by the fact that it is wise to take too much for granted. Y can't always count on the other fellow do the things that should be done. A go bit depends on people who realize that need exists and go right ahead and do som thing about it. —JOSEPH B. MOHR


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# THE CHURCH IN THE NEWS

**A Yugoslav is first from Red country to come for Lutheran Assembly . . . People ar arriving from all directions—including Missouri . . . New Yorkers want more Gr ham . . . Pastors check on beer joints in North Carolina, newsstands in Kansas Ci . . . Hungarian churchmen get back under Red's thumb . . . No park for McInti**

## Man from Red land comes for LWF

First churchman from a Communist-ruled country to arrive in the U.S. for the Lutheran World Federation sessions was a Yugoslav—the Rev. Edgar Popp, senior pastor of the Lutheran Church of Croatia. He said he was "pleasantly surprised" by the friendliness and informality of Americans.

America is not at all like he expected, said Senior Popp. He was impressed by the taxi drivers and clerks in stores. He does not speak English, but found helpful people everywhere.

In Washington he was introduced to Senator Alexander Wylie of Wisconsin and accepted an invitation to attend a session of the Senate. For a foreigner to be admitted to the Senate gallery, he thought, shows the "openness" of American life.

Can a Christian be a Communist? "No," said Senior Popp. The church in Yugoslavia must struggle against atheism and materialism of the Red regime. This "fight against materialism in our society is bringing a fresh spirit into the church," he said. The church is not permitted to attack the Tito government but Yugoslav pastors are free to preach against the evils of atheism and materialism.

## Popp wants candid discussion

There should be plain talk at the Lutheran World Federation assembly next month about difficulties that divide th churches of the eastern and western n tions. "We must face our problen squarely in Minneapolis and gain streng from seeking solutions together."

The Yugoslavs, said Senior Popp, ha "warm feelings" toward American They are grateful for help received fro American churches. Largest amount food, clothing, and medicines sent Yugoslavia from any American chur group has been the shipments made Lutheran World Relief.

Lutherans of Yugoslavia, divided four linguistic groups, number 100,0

## Is assembly worth what it cost

A million dollars will be spent Lutherans in getting to Minneapol staying there 10 days, plus expenses staging the big meeting (official budg $531,000). There was one skeptic to the value of such a meeting.

Dr. T. O. Burntvedt, president the small, independent-minded Luther Free Church was "somewhat inclined question if the expenditure of time, m power, and material means in plann and paying for these large assemblies commensurate with their real worth the kingdom of God on earth."

President Franklin Clark Fry of United Lutheran Church sees the ass bly as an investment in world Luthe unity. "I hope," he said, "that we

LUTHERAN WORLD FEDERATION WILL MEET HERE

*Sessions Aug. 15-25 will be in Minneapolis auditorium seating 10,000*

rans of many nations will find a per and broader unity with each other Minneapolis, and beyond ourselves h evangelical Christians everywhere." The "test" for Lutherans of America, d Dr. Fry, is, "Are we as ready to rn as we are to teach? The traffic of as will need to go in two directions, as well as out. The significance of the ning event will depend not only on mbers — the size of the immense wds at dramatic public events—but the depth of the impression left on h individual, on his ability to absorb best from Lutherans all over the ld."

## ople coming from everywhere

n 119 years since Lutherans settled Australia, this is the first time that of them are coming to an interna- al church meeting. Leader of the gation is Dr. Max Lohe, president the United Evangelical Lutheran urch in Australia.

Even in Australia, where Lutherans mber 91,887 there is one group (associated with the Missouri Synod in America) which regards the other group as heretics. Merger talks, underway for years, have proved unsuccessful. But the pro-Missouri group, the Evangelical Lutheran Church in Australia, will be represented in Minneapolis by its president, Dr. C. E. Hoopman, who comes as an "official visitor."

Missourians in the U.S. will also be "visitors," since their church is not enrolled in the World Federation. A "great step forward" toward Lutheran unity will be taken at Minneapolis, said Missouri President John W. Behnken, if the assembly produces "a clear-cut statement that the Bible, the written Word, is in all its parts the inspired Word of God."

Among those not coming to Minneapolis are the 66 boys of the St. Thomas Church Choir in Leipzig. The German East Zone government refused permission for the trip. (This choir 300 years ago had the most famous director in Lutheran history, Johann Sebastian Bach.) It was scheduled to sing in 12 American cities after Minneapolis.

CHURCH IN THE NEWS . . . .

## Extra innings for Graham

Six weeks would be as long as Billy Graham could fill New York's Madison Square Garden, it had been estimated when the crusade began May 15. But the closing date was left tentative, just in case.

Three more weeks were tacked on when the crowds kept coming. The closing was scheduled for July 20 at a Yankee Stadium session which drew 100,000. But the multitudes fascinated by the young preacher wanted more.

So the Graham team decided on another three weeks, up to Aug. 10. In the first 59 sessions attendance totaled 1,084,100—breaking all Garden records (the Ringling circus drew 785,813 in 40 days in 1947) and all Graham records.

Sooner or later Graham would have to move on, as other cities are waiting for him. Already scheduled are a month apiece in Charlotte, North Carolina, in San Francisco, and perhaps Buffalo.

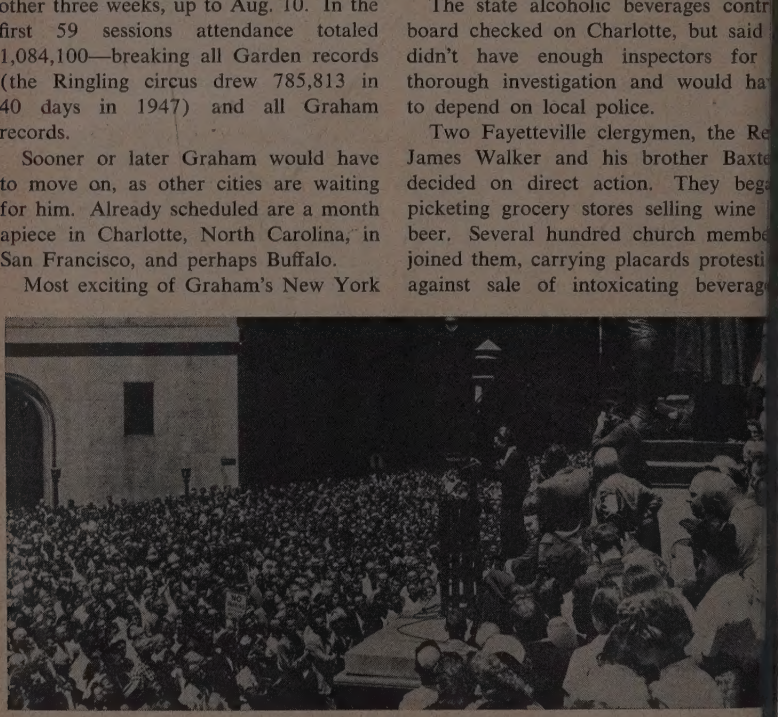
Most exciting of Graham's New York appearances this month was an hour i Wall Street, where he stopped traffic fo an hour as he stood at the foot of th George Washington statue. "You ca make millions of dollars and not fin God," said Graham, "if you are sepa rated by sin from him who is the sourc of all peace and happiness."

## Ministers act against alcohol

The police hadn't seemed to fin any liquor-law violation in Fayettevill North Carolina. There was none foun in Charlotte, either, two years ago whe the Charlotte *Observer* reported th beer was being sold to teen-agers.

The state alcoholic beverages contr board checked on Charlotte, but said didn't have enough inspectors for thorough investigation and would ha to depend on local police.

Two Fayetteville clergymen, the Re James Walker and his brother Baxte decided on direct action. They beg picketing grocery stores selling wine beer. Several hundred church membe joined them, carrying placards protesti against sale of intoxicating beverag



GRAHAM IN WALL STREET
*Traffic stopped an hour*

The Walker brothers collected evi-ence on sales to teen-agers. Two boys, ey said, bought beer at six drive-ins and o grocery stores. The Walkers labeled e bottles purchased, with the place, ne, and names of persons making the les. One of the Walkers said he made tape recording on which two girls der 16 said they had run away from me and secured permits to serve as rmaids.

Police had to do something. They ued warrants for the arrest of 11 tav-n owners. The state control board reed to require them to show cause y their liquor licenses should not be oked. Gov. Luther H. Hodges an-unced that "prompt attention" would given to the complaints.

## uber investigates Kansas City

The secretary of the Kansas City uncil of Churches, Dr. Stanley I. ber, had been checking on news-nds and hotel magazine racks. "I have nd scores of publications, openly ex-sed, which are of a distinctly corrupt ure," he reported. "I am simply azed and disgusted with the amount such trash on sale."

The city mayor, H. Roe Bartles, re-sted the survey. Officials want a local banning display and sale of obscene lications. "I am tremendously con-ned about what the reading of such n will do," said Dr. Stuber, "especially youth."

Pennsylvania's Governor George M. der signed a bill this month increas-from $500 to $2,000 the maximum for sale of obscene publications. lations may also bring two-year on sentences. "My only regret," said vernor Leader, "is that the legislature not see fit to enact a law providing censorship of motion pictures."

The Detroit Council of Churches commended Mayor Albert Cobo for "his courage in pressing for effective law enforcement in the area of indecent literature." In May a federal judge, Thomas P. Thornton, issued a decree permanently restraining a county prosecutor from prohibiting the sale of books on the disapproved list of the Roman Catholic "national organization for decent literature." Among books banned in Detroit have been Evelyn Duvall's *Facts of Life and Love for Teen-Agers* and J. D. Salinger's *Catcher in the Rye.*

## Merger problems cleared up

Merger of three Lutheran churches (perhaps four) was set this month for Apr. 24-26, 1960. The American Lutheran Church, Evangelical Lutheran Church, and United Evangelical Lutheran Church have ironed out all their differences of opinion, it was reported. The Lutheran Free Church may also join the merger.

There were two major points on which compromises were reached in discussions this month.

The board of trustees of the merged church will have larger authority than provided in the original plans. It will have power of veto on special financial appeals in the district organizations. Another compromise was on how much money will be allocated to each of the colleges of the new church (for five years at least as much annually as in the previous eight years—if the general economic situation permits).

## Jews don't want religious census

Before long the U.S. Census Bureau will have to decide on whether to include the question, "What is your religion?" on the list of things to be asked all U.S. residents in 1960. Protestant

and Roman Catholic leaders favor the question, since the answers would be helpful in church planning.

The president of the American Jewish Congress, Israel Goldstein, says the question would be "a radical breach" of American tradition dating back to 1790. The U.S. government, he said, "has no power to compel any person to profess a belief or disbelief in any religion."

"If Americans," says Dr. Goldstein, "can be compelled to disclose to government officials their religious beliefs they can equally be compelled to disclose their political, economic, social, and all other beliefs." It would be an invasion of the privacy of the individual and also, he says, it is contrary to U.S. tradition to "divide and classify" Americans as to "their belief or disbelief in any religion."

## Ministers may keep secrets

A pastor should be protected by law from being required to disclose in court confidential information received from some person to whom he has ministered. That opinion was expressed by the Augustana Lutheran Church at its convention last month.

The Augustana convention said that "the Lutheran Church throughout its history has considered the Christian office of confession as sacred and based on scriptural foundation."

This month Representative DeWitt S. Hyde introduced a bill in Congress which would exempt pastors from being required to testify in District of Columbia courts regarding confidential knowledge. He said this privilege is recognized in most states, and should be extended to the district. "The ability of ministers of religion to be of assistance to the people who come to them for help or spiritual guidance will be seriously hampered without this exemption," said Mr. Hyde.

## Churchmen report on Europe

Spiritual result of World War II on the Germans, said Dr. George Forell, was that of a "gigantic lost weekend." Europeans, especially college students and others under 30, are becoming more curious about religion, but aren't committing themselves wholesale.

Dr. Forell, a United Lutheran clergyman who lived in Germany in his youth, spent a month traveling with a Roman Catholic priest, the Rev. Robert J. Welch, and Rabbi Frederick Bargebuhr visiting universities in Germany, France and Switzerland. They told European students how each of them gives instruction at the State University of Iowa.

The three clergymen spoke to Iron Curtain countries on a "Crusade for Freedom" broadcast, describing religious life in America.

Back home in Iowa this month, Dr. Forell told a university assembly that some Americans are using the language of religion as a means of manipulating others for their own personal ambition. "It is the job of the teacher," he said, "to help the student distinguish the real from the counterfeit."

## Churchmen egg-walk in Hungary

Lutherans were in the clear with the Red government in Hungary following the revolution last November. Changes in their church leadership, restoring Lajos Ordass as a bishop, had been approved before the revolution began.

But Reformed churchmen hastily rebelled against their Red-sponsored leaders in the brief period before Russian domination was restored. They threw out elderly Bishop Albert Bereczky, who

CHURCHMEN CAN CO-OPERATE IN AMERICA
*Forell, Welch, Bargebuhr told Europeans about Iowa*

s seriously ill at the time, on the basis a resignation telephoned by his daugh-. Also they deposed Bishop Janos ter who has master-minded Protestant laboration with the Reds in Hungary. Since then Reformed churchmen have ked differently. The man called to be ir leader last Nov. 16, Ladislaus vasz, was ordered by the government "withdraw from ecclesiastical activi-." The Transtibiscan District leaders ted their "most sincere affection" for reczky, and prayed for his "speedy l complete recovery," and asserted t they still consider him the president their church. They also expressed fection and respect" toward Peter, ed him to reoccupy his office.

Peter returned the "affectionate greet-" and said he would give some thought being a bishop again.

The Danubian District said it re-tted the action taken in November, sought "God's forgiveness for the leserved wrongs done" to Bereczky.

## McIntire can't get park

The World Council of Churches' central committee is meeting in New Haven in August. As usual the Rev. Carl McIntire's American Council of Churches wanted to hold a rival meeting at the same time and place. The meeting would be a protest, it was explained, against the presence of two clergymen from Czechoslovakia, Dr. Joseph Hromadka and Lutheran Bishop Jan Chabada.

New Haven's park commission decided the protest would be out of place on city-owned property, and Yale University refused to allow the use of its campus.

"It is necessary to distinguish between Communists," said Dr. W. A. Visser 't Hooft of the World Council, "and Christian leaders who live under Communist rule. We have never had Communist members on our central committee."

Also, said Dr. Visser 't Hooft, Drs. Hromadka and Chabada were not expected at the New Haven meeting.

# WASHINGTON

By ROBERT VAN DEUSEN

## *Pupil Placement Ruling*

A VIRGINIA COURT decision pushed the legal battle about racially integrated schools one step closer to a showdown. The U.S. Fourth Circuit Court of Appeals ruled that Virginia's Pupil Placement Act is unconstitutional.

The ruling grew out of an appeal from an order by a federal district judge to desegregate the schools in Norfolk and Newport News beginning this September. After the order was handed down, the Virginia state legislature passed the Pupil Placement Act, which authorized a state placement committee to assign individual students to particular schools. The appeal was based on the argument that the desegregation order should not be enforced until all administrative remedies had been exhausted under the new law.

The strength of the appeal lay in the fact that race is not named in the Pupil Placement Act as one of the points on which pupils shall be assigned to schools. The standards for assignment include the welfare of the child and of other children in the school, availability of facilities, transportation, aptitude, and "intangible social scientific factors."

### Appeal denied

A THREE-JUDGE appeals court upheld the Norfolk desegregation order. In denying the appeal, the court pointed out that the Pupil Placement Act cannot be considered by itself. It is one of a group of state laws which have the avowed purpose of preserving segregation and gettin around the Supreme Court decision o racial integration.

Other laws in the group provide for th closing of any school or classroom whe integration occurs, and the withholdin of state funds from any school syste that is operated on an integrated bas Although the placement law makes n mention of race, taken with the other tw it has the obvious purpose of preventi integration.

J. LINDSAY ALMOND, state attorn general and Democratic candidate f governor, represented Virginia in t appeal. He argued that the placeme law should be considered a separate pie of legislation, not connected with t school-closing and fund-withholding law He said that the Pupil Placement A should be tried out before its consti tionality was decided on. He urged t court to defer action until a similar ca pending before the Virginia Supre Court of Appeals was completed.

The request for postponement was nied and the Norfolk ruling, which sta that the placement law was "unconsti tional on its face," was upheld. Attorn for the school authorities said they wo appeal the decision to the U.S. Supre Court. Since it is customary to de action while an appeal is pending, a since the Supreme Court is in recess u October, the schools at Norfolk and N port News may open this fall on a se gated basis.

Before another year has passed, tug-of-war between state and federal thority will probably come to a h showdown. Since Virginia has taken lead in opposing the Supreme Cou decision on school segregation, all p of the nation will watch with avid inte the outcome of the struggle.

# anadian affairs

## Spending money

THE AVERAGE Canadian city family now ends $4,424 a year, according to a re- nt survey of seven cities made by the ominion Bureau of Statistics. Reading m east to west the seven cities, with ir average family spending, are: Hali- —$4,379, Montreal—$4,191, Toronto $4,632, Kitchener-Waterloo — $4,331, nnipeg—$4,048, Edmonton—$4,413, l Vancouver—$4,392.

Eleven categories are included in the S survey. Food and household opera- n each account for roughly one quarter a family's spending. Food costs most Vancouver ($1,178) while household ration is highest in Toronto ($1,290).

THERE IS WIDE VARIATION in family nding for recreation. Although Mon- l has more night spots and entertain- nt than other Canadian cities, its figure the lowest ($125) with Halifax hitting high of $270.

When it comes to cigarettes and alco- the figures for Montreal ($208) and ifax ($133) are reversed. Kitchener- terloo ($131) spends least.

Cost of clothing seems to be about the e across the country. In Winnipeg it $359 a year, in Halifax, $395.

n transportation, which included cost ars, there was a wide variation. Most ilies spent more for this item than for hes. Toronto ($574) and Edmonton 70) were tops.

anadians don't spend very much for ing material, the survey revealed. average Winnipeg family used $25; ifax and Vancouver average was $36. lthough the cost for medical and per- l care were fairly consistent in all n cities, Kitchener-Waterloo had a t edge, with $288.

Personal taxes were highest in Vancouver ($276) and Toronto ($275), lowest in Montreal ($208).

If the families surveyed in the seven cities are a fair sample of national giving, the average Canadian family gives about $105 a year for charitable purposes. This was less than 2.5 per cent of its annual spending.

Halifax families lead in giving, with $126 per annum—2.9 per cent, followed by Kitchener-Waterloo ($117) at 2.7 per cent. Then came Toronto ($112), Vancouver ($110), and Montreal ($93). Tied for low spot in giving at $86 were Winnipeg and Edmonton.

ANOTHER DBS REPORT shows a significant increase in the average hourly earnings in manufacturing. During 1956 there were four cities where the rate exceeded $1.80 an hour (or, figured on a 40-hour week, $72 a week). These were Oshawa, St. Catharines, Sarnia (all in Ontario), and Victoria, B. C.

Almost touching that hourly figure were Windsor, Fort William-Port Arthur, Hamilton, Niagara Falls, Peterborough (all in Ontario), and Vancouver, B. C. Notably absent from these lists are some of the country's biggest cities which no longer top the list of wage earners.

While wages were going up, so was the cost of living. DBS reports showed that in April the consumer price index had hit a new high of 121.1. This compared with 120.9 in March, and 116.6 a year ago. The index is based on 1949 prices.

"Tight money" is still of general concern in Canada. But there's one place where it seems to be plentiful. Last year's total income for 1,000 students at a Vancouver high school was $550,000—and some students were asking their teachers to help them with income tax returns!

—NORMAN BERNER

At air
Paul Em
greets
youngs
and par
coming t
a Europ
refugee c

# MAN MEETS DESTINY

THIS ISN'T the first time Lutherans have planned a world assembly in America. Arrangements had been made for a session in Philadelphia in 1940. But on the September day in 1939 when Hitler's army invaded Poland—the beginning of World War II—the Philadelphia plans had to be scrapped.

It might seem that the committee meetings held to discuss plans for the assembly had been a waste of time. But there was an unexpected result. A Philadelphia pastor, Paul C. Empie, had been a m
ber of the local committee. National
theran Council leaders, such as Dr. R
H. Long, got acquainted with this c
thinking, vigorous, and good-loo
young man.

There was some special work t
done in 1940 in the Council's New
office. It wasn't to be a full-time jo
things looked then. A man was ne
for a short time to help promote an e
gency appeal for $500,000 to meet p

**Paul Empie as director of Lutheran World Action has seen the world's need and is eloquent in urging fellow-Christians to try to meet it**

ems the war had created in world Lu-heranism. Dr. Long thought of Paul mpie.

THIS IS HOW a man met his destiny. aul Empie was superintendent of the ermantown Home in Philadelphia. He as a pastor's son, graduated from Muh-nberg College and the Mt. Airy Semi-ry, and for five years was unusually ccessful as pastor of a mission con-egation.

He was called by the Germantown me in 1937, and had given it competent lministration and compassion. He could spared for a few months from his work r the urgent assignment in New York. The rest of the story is well known. utheran World Action," as the wartime ogram was called, turned out to be re than an emergency operation. Dr. npie, who from 1941 to 1944 was stew-dship secretary of the Ministerium of nnsylvania, continued to give part-time the work in New York.

By 1944, when the Lutheran World tion goal was $1,315,000 (and $1,-6,128 was contributed), it was clear t somebody was needed full-time. Paul npie was called as assistant director of National Lutheran Council, with Lu-ran World Action as his major respon-lity. After Dr. Long's death in 1948, Empie became director.

ON A SUMMER DAY in 1952 Dr. Empie talking with Marshal Tito. Dr. nklin Clark Fry and Dr. Empie had e to Tito's summer residence at Brioni talk about bringing Lutheran World ief supplies into Yugoslavia. "I'm g to ask you an indiscreet question," Empie said to Tito when the business ussion was completed.

"I know that, officially, you are not a believer in the Christian church. But would you not concede that a church which brings up young people to be honorable, kind, just and peaceful is the greatest asset a nation could have?"

Tito answered sharply, "Your question is academic," he said. "The church has not done that in the past. It has favored the privileged classes, and interfered in fields outside religion."

There was truth in the Tito reply, at least in Yugoslavia. "We know the church only as it has been in our country," a government official told Dr. Empie. "It has been one of the greatest liabilities, has opposed social justice, fostered prejudice, fought within itself, engaged in intrigue, and sought the support of the privileged classes."

BY 1957 IN MANY parts of the world —including Yugoslavia—the church has demonstrated that Christian love is often the real thing, recklessly unselfish, tireless in feeding the hungry, finding homes for the refugee, bringing medicine for the sick. Lutheran World Action—as one example of the church's work in this generation—has distributed supplies valued at $100 million in the years since the war. And Dr. Empie—whatever other responsibilities he carries now—is still the director of Lutheran World Action.

It should be the normal, matter-of-course thing for Christians to share generously with others in time of trouble, Dr. Empie has preached incessantly. How can we expect God to save us from destruction if we don't do what we can to rebuild nations that have been destroyed?

Dr. Empie has seen the world's misery first-hand in the last dozen years. He

shivered through winter days in Poland, warmly dressed in American clothes while talking in unheated homes with people in ragged outfits which had survived from prewar times. He came back home to call on Americans to empty out their closets for Lutheran World Relief.

He has seen the incalculable destitution in Hong Kong ("that slippery stuff on the steps is blood spit up by people with TB," he was told in the crowded refugee quarters). He has gone repeatedly to Palestine where Lutheran World Action distributes food, clothing, and medicine among a million poor people in Bethlehem, Jerusalem, and other communities.

IN INDIA *Dr. Empie meets President M Lohe of Lutheran Church of Austra*

IN MUCH TRAVELING Dr. Empie has learned to know most of the noted Christian leaders of the world. He knows the parish pastors as well as the bishops who go about their quiet, difficult labors in the Red Zone of Germany. He knows the struggle the Lutheran church is making to establish its work on solid foundations in South America and Africa.

"Statesmanship" is the key-word, Dr. Empie sees things. There must bold Christian plans for the world, wis calculated and far-reaching. Seventy m lion Lutherans of the world must enlisted to understand and support t

IN FORMOSA *Dr. Empie, Army Chaplain, and Chinese woman discuss church pla*

BERLIN *Dr. Empie and Bishop Dibelius*
*nsider strategy in meeting Red enmity*

ns. The Minneapolis assembly this
nmer will be important as a way-station
the journey toward effective Lutheran
ty in thought and action.
'Our greatest tasks and tests lie before
" he says. "Christian statesmanship
he highest order is desperately needed,
and resources must be placed at its disposal."

AT 48, PAUL EMPIE has traveled many miles, met many people, and made many speeches. There isn't much else to be said about him. He avoids personal publicity. He still has a terrific drive when he swings his racket on the tennis court. After becoming rather "pleasingly plump" in recent years he has taken himself in hand violently and slimmed down to a mere shadow of himself.

He has a devoted and radiant wife, three daughters now arriving at young womanhood, and a small farm near Philadelphia where he sometimes spends a few weeks in summer. (He bought it while at the Germantown Home to provide summer outings for some of the children there, and used it after the war as a haven for DPs which the Empie family sponsored.)

Dr. Empie is not likely to write his own biography. He doesn't consider himself that important. But when the history of the church in this generation is written, he will have a place as one who demonstrated Christian statesmanship and compassion.

✠

## MEN UNDER RECONSTRUCTION

IT IS NONSENSICAL to say that church people for the most part think that they're any better than the people outside the church; with very few exceptions they think nothing of the kind. It is in fact because they know that they're very far from good, and would like to be better men and women, that they seek the help of God in worship and prayer. This makes such a difference to their daily lives that they naturally want other people to come in and share what they have found so valuable. Sometimes this looks to the non-churchgoer like a "holier-than-thou" attitude. But it is nothing of the kind.

Christians are in fact men and women "under reconstruction." Through contact with the live Spirit of the live God, they have come to see that inwardly their lives are a bit of a mess and that, with nothing but their own resources to draw upon, there is very little they can do about it.

—J. B. PHILLIPS in *Is God at Home?* (Abingdon Press)

# Lutherans Take Risks

By CARL E. LUND-QUIST

When talks about Lutheran unity begin in Minneapolis next month, we may find we don't have as much unity as we need for the hard tasks facing the churches today

*Dr. Paul Empie of National Lutheran Council and Carl Lund-Quist who went to Switzerland in 1951 became Lutheran World Federation executive secre*

AN AMERICAN returning home after six years of living abroad, senses immediately a new atmosphere in this so-called new world. There is the high economic standard and material well-being on the one hand, and the wide interest in religion and the growing interest in the church on the other hand.

In the U.S.A. and Canada today there is no public antagonism to the church. There are skeptics, agnostics, and atheists, but their efforts seem to have been neutralized.

Sometimes the attempts at religiosity take on striking forms. Calling a certain telephone number to listen to a certain kind of prayer, and use of chimes on bank buildings, department stores, and other public buildings for playing Christian hymns, are a few of the more apparent ones. Many within the church point out with great clarity the dangers in such superficial elements in religion.

LUTHERAN CHURCHES ARE part of this general pattern. The fact that the overwhelming number of our congregatio now use only the English language in cates a trend that has been going on decades. The early churches of the e coast were, of course, Americanized lo ago. However the European immigra of the late nineteenth century and ea twentieth have, as a result of two wo wars, given up their foreign languages. . The wide popular appeal of the mot picture "Martin Luther"—and now success on television—show the publ growing acquaintance with Lutheran Distribution of news, publications, other public relations techniques h also placed our churches on the map America. Much more important is fact that our theologians are beginn to make significant contributions not o

*The Lutheran World Federation was formed 10 years ago at the first assembly, held in Sweden. The second assembly was in Germany in 1952, and the third is scheduled in Minneapolis Aug. 15-25. There will be 275 delegates from 57 churches, and also thousands of visitors including many from the 29 countries represented in the L.W.F.*

hin our churches but in the total theo-
ical picture. It is in this realm that
greatest future potential of American
heranism lies.

N CONNECTION with the Lutheran
rld Federation Assembly, American
herans will, to a greater extent than
r before, be able to become ac-
inted with representatives of churches
m all over the world and to under-
nd their life and work. There are two
sons for this growing concern of
erican Lutherans:

) America has had to accept political
onsibility in world affairs. Parallel
this, our churches have accepted
international responsibilities thrust
n them.

) The great outpouring of gifts by
heran congregations since 1939 has
uded a vast program of education on
history, traditions, and problems of
r churches. The response to Lu-
an World Action and the channeling
hese resources through the Lutheran
ld Federation have been a help and
lessing, but also an indication that
ches in America are widely aware
heir Christian responsibility to the
ches of every continent.

on-Americans will find pastors and
regations eager to have people from
ad preach in their pulpits and tell
it their churches. There is an open-hearted hospitality and genuine warmth and freshness that may seem to non-Americans a little overdone.

VISITORS FROM outside the U.S. will find a divided Lutheranism in America. Efforts are being made to unite our churches and there have been some solid achievements. The question, however, is still how three large blocs of Lutherans can reach unity. We pray that in our discussions some help can be given in this moment of American Lutheran church history.

Frankly, the Lutheran World Federation is taking a risk in discussing the question of unity. The Americans were rather wary about bringing the Assembly to the U.S.A. to discuss the subject that has been such a thorny question for them. The first two assemblies were rather calm—some say too calm. This one could be different.

Most American Lutherans have assumed that there are no theological differences at the core of Lutheranism. We may discover that we cannot speak with one voice on what is necessary for Lutheran unity.

We want to open up questions such as: When two Lutheran church bodies agree on the content of the confession of faith, why can't there be altar and pulpit fellowship? Such a question is realistic for American Lutherans, Australians, South Africans, and many other groups.

THE LUTHERAN WORLD Federation has stated repeatedly that by coming together as Lutherans we will be able to contribute to the great ecumenical movement. Some within our churches disagree. Many outside of Lutheranism challenge this statement. These Christian friends feel that a world confessional group weakens total Christian unity. Such a question needs a frank answer.

We have Lutheran bodies outside the World Federation which accuse us of being too rigid in our confessionalism while others say we are not confessional enough. Who is right?

Many questions have been asked regarding the reason for such an assembly. Why call together so many delegates and official visitors? Why spend so much money in travel and other costs on a meeting when there are so many desperate needs? These are honest questions which deserve honest answers. Let me give three.

1. To CONDUCT OUR business and plan our program. Any organization periodically needs to examine its record and to authorize further work. In the case of the LWF this happens every five years.

Since the highest authority for the LWF is an assembly of officially elected delegates, we will be electing officers and members of the executive committee. We will be hearing reports on activities of the five-year period just past and authorizing plans for the time ahead. In a rapidly changing society we will need to think clearly and plan carefully how we can best serve one another.

2. To DISCOVER ourselves. By this phrase is meant the nature of our unity as Lutheran churches. Set against the background of centuries of church history we have had only a few decades—actually only one decade as a federation—to explore what we are and what we have in common.

After centuries of isolation it is not surprising that it will take time and effo to learn to know each other and to e press our common faith. This assemb is a step in that direction.

This is the first time in our very sho federation history that we have chose a theme which goes to the heart of t question of our inner unity. We may fir our differences greater than we realize and wider than can be solved through federation. Delegates have a heavy r sponsibility in adequately representi the churches on these questions and trying to help one another in givi answers.

3. To CONTRIBUTE TO ecumenicit The Lutheran church is committed Christian unity. This should never forgotten. Broadly speaking we are al committed to this by being true to o understanding and teaching based Holy Scriptures and our confessions faith.

Accepting these two basic comm ments, we must study and discuss "Chr Frees and Unites" in the light of h seriously we accept our responsibil toward the ecumenical movement.

In one sense this is our basic reas for existence as a confessional moveme When we take the command of Chr seriously, we must pray, strive, and wo for the unity of the church. This t is urgent and compelling. Our "Stu Document," the lectures at the Assemb our discussion groups, and the summ of our conclusions to be drawn up the close of the sessions, are all devo to this task.

PROTESTANTISM must be united, not on freedom, but *in God!*—By J. M. VERSTEEG in *Treasury of the Christian Faith,* edited by Stanley I. Stuber and Thomas C. Clark (Association Press).

# A Businessman's Faith

By JO MONTGOMERY

***A man must be sure about the facts when he plans a business venture. But he must have more than facts. He takes a calculated chance — indeed, a risk to be taken or refused.***

"FAITH," SAID A businessman in the study group, "is a calculated risk." A stir of disagreement passed through the class.

"I'm sorry you don't like my definition," he said. "But I am a businessman and I express myself in the language of business.

"I look at faith this way: when I take my car to a mechanic to have the brakes fixed, I have faith that he will do the job right. I can't prove that he will make my brakes safe, but I can't do it myself so I have to trust him. It's a calculated risk.

"I feel something the same about God. I can't prove that he exists by a mathematical equation or a scientific experiment, but I know he's there. He does things for me and through me that I can't do myself. I want him to do them. I want to believe in him. It's to my advantage to put my life in the hands of a Mechanic who can do things that I can't do. That's why I say that faith is a calculated risk."

FOR SOME, Christian faith is based on an emotional experience and seems to come as an instantaneous and direct gift from God. For many, faith is unquestioned acceptance of something somebody has told them to be true. But for others, like the businessman in the discussion group, faith is a matter of intellect and comes only after intense and dedicated searching. For them faith seems to be,

A calculated risk in the business world simply means taking a chance on something after investigating it from every angle. Suppose a factory is considering adding a new product to its line of manufactured goods. How do they know that the new product will be profitable? They can't know for certain, but they can calculate the chances for success or failure and base a decision on their investigation.

They can conduct a cost survey, market survey, advertising survey, and from the assembled information decide whether the chance for success is good, poor, or bad. No businessman would go into a venture which investigation had shown was headed for failure. No good businessman would go into a venture which had only an even chance of succeeding.

THIS IDEA OF a calculated risk is not in any way to be confused with gambling. Gambling implies complete reliance on luck . . . the turn of a card, the toss of a coin, the picking of a lottery ticket in which skill and intelligence play no part.

A good businessman is not gambling when he embarks on a new venture . . . at least, he'd better not be if he wants to stay solvent. If the chance for success is only fifty-fifty, he would be gambling that something unfavorable wouldn't happen to tip the scales toward failure. He

must be sure, before he starts operations, that the chance for success far outweighs the possibility of failure.

Even this is not enough. When he is convinced that the prospects for success are sufficiently bright, then he must go ahead on the premise that by positive action, by hard work, by using all his business skill and training, he can insure the success of his venture.

Perhaps this seems like a cold-blooded way to describe conversion to the Christian way of life. Yet it seems to me that accepting Christ on the basis of intelligent investigation is as good a way as any. There are thousands of intelligent, well-educated men and women who need God, yet cannot accept him because they say they can't be *sure*. It is for them that I would like to advocate the businessman's definition of faith.

FAITH IS A MOST practical part of our everyday lives. When we eat in a restaurant we must have faith that the food is clean, well-cooked, and wholesome. When we authorize a surgeon to perform an operation, we have faith that he knows what he's doing and will do the job successfully.

These things are so common that we take them for granted without realizing that they are matters of faith. They are, actually, calculated risks.

As our modern world becomes increasingly complicated, this practical kind of faith takes on added importance. To live in our complicated world, we must have a very practical faith in the people around us and in the services they perform. If it were otherwise, our lives would be an unbearable nightmare. For our own

**You can't be positive the train will come through all right. You trust the engineer**

mental health and happiness we must have faith in people, but faith based on common sense.

THEN WHY NOT have faith in God? We can't prove his existence mathematically or scientifically any more than I can prove beforehand that my surgeon will operate successfully. But we can see the evidence of God's existence all around us . . . in our own experience and in the lives and experiences of others.

Is the definition of faith as a calculated risk much different from the one given by Paul when he said that "faith is the assurance of things hoped for, the evidence of things not seen"? It seems to me that I simply restate Paul's idea in the down-to-earth language of modern business, a language practical men can understand.

I would carry the comparison one step further by turning the tables. It seems to me that there is a far greater risk involved on God's part. He is taking a calculated risk on mankind—with far less promise of success. Yet he has never lost faith in us. He has even gone so far as to invest the life of his Son in our salvation. Can we do less than invest our lives in him?

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ONE OF THE characteristics of Christian experience has been its ability to force decision upon those who would prefer to avoid it.

—DANIEL JENKINS in *Believing in God* (Westminster)

# How to Be Miserable in Church

Here are ten easy ways to make a mess of an hour each Sunday morning

By RACHEL CONRAD WAHLBERG

IS THIS YOU?

YES NO

☐ ☐ 1. Get out of bed on Sunday morning with no time to spare if you're going to make the church service.

☐ ☐ 2. Consider what a perfect day it would be for:
a short trip
a golf game
a lazy day with the Sunday papers
catching up with all those plans you have made for improving the place.

☐ ☐ 3. Get mad because you didn't polish your shoes last night. Or you forgot to fix that seam in the new dress. Or didn't check on underclothing and socks for the children.

☐ ☐ 4. No time for a real breakfast. Just instant coffee and a quick toast or cereal dish. (Look what I do for my religion. Give up a leisurely bacon-and-eggs breakfast. Real self-denial, like the monks of the Middle Ages.)

☐ ☐ 5. Drive up just as the last stragglers are entering the church. No place to park . . . Out of breath when you get in the church door. Feel put out with the calm people who seem to have managed things better.

☐ ☐ 6. Sit way back in the church so you can see who comes in later than you did, and what everyone is wearing. And so you can be certain whose child it is who becomes noisy. Feel furious if the only vacant seats are down front.

☐ ☐ 7. Repeat three times before sermon: "I came. I went to lots of trouble to get here. Now it's up to you to impress me—pastor, people, choir. And Lord, if you can pry open my heart I'll feel better all the rest of the week. But I don't feel like helping you."

☐ ☐ 8. During the liturgy and lessons, think about how you will splurge the afternoon and evening on what *you* want to do . . . Think about what will be the least trouble to prepare for dinner . . . About what you'll wear to the club meeting Wednesday . . . About the remark you should have made to Tom yesterday . . . Make mental notes what-price-suit Harry is wearing, the pastor's surplice sags on one side . . . the organist is terribly slow on "My God How Wonderful Thou Art" and "Create in Me."

☐ ☐ 9. Decide how you can get out the quickest so that you don't have to speak to the Browns. (Dear God, don't let me get cornered by friendly old Mrs. Brooks . . .)

☐ ☐ 10. Nagging thought all day: "Now what *did* I get out of the worship service this morning?"

If these are some of the Sunday ruts you travel, perhaps some rethinking and planning are in order. Our attitudes are influenced by our habits of action and thought.

When we take a vacation we are careful to tend to all loose ends beforehand, be prepared regarding equipment and clothing, and try to leave our cares behind us.

Some of the same diligence would prepare us bodily, mentally, and spiritually for a worship hour full of meaning.

## *FIVE MAKE A FAMILY:*

# Afternoon Reverie

AFTER DAN and the children left for the picnic the house was strangely quiet. I changed the water on the flowers in the living-room, then stretched out on the couch to enjoy the stillness and solitude.

This was almost the first time I had been alone in the house since the children finished school. Except when we were all in vacation school, I had had some member of the family with me most of the time. A long afternoon and part of the evening to be alone and think my own thoughts seemed the height of luxury.

AT FIRST I didn't even think. I was just enjoying the sensation. The bright glow of the zinnias in their yellow bowl brought a corresponding glow of pleasure. The orderliness of the freshly cleaned room brought a different sort of satisfaction. Dan thought that cleaning in this heat had brought on the headache that kept me from the picnic. Certainly, it hadn't bothered the rest of the family and they had worked as hard as I had.

The kinks were going out of my muscles. I leaned over to straighten the shoes I kicked off when I lay down. Settling back comfortably, I stretched my toes to touch the arm of the davenport. What a wonderful thing a body is. You can work it till you think surely it will crack, lay it in a horizontal position for a while, and, presto! it's as good as new.

AND I REALIZED with surprise that mine really was as good as new. Not only was the pull gone from my limbs and back, even the headache to which I owed the peacefulness of the moment had vanished into the nothingness from which it had reached out to hit me.

While I was glad to be free of the headache, I had a sneaky feeling that I'd tricked the family. They had wanted so much to have me go with them. They had been so concerned that my ailment might be serious. They had been so reluctant to leave me. And, apparently, all I had needed was a means of escape from something I just did not want to do. A regular old-fashioned case of "the vapors."

ONLY NOWADAYS we haven't much patience with such fancy goings on. We are supposed to be well unless something "real" hits us. Then we call in the wonder drugs or some sort of super-surgery and back we go to the same round of busy-ness. Before she knew about the tricks the mind can play to disguise her feelings into illnesses, a woman could be indisposed without shame. Now she says to herself, "And just what problem do you think you are going to avoid by taking to your bed?"

Perhaps I wouldn't even tell the family how quickly I had recovered. Knowing what had happened might make them think I was just a fraud—or that my wanting to be alone came from not loving them.

WHATEVER ELSE may be going on in this tricky mind of mine, I'm sure that isn't so. It's because I love them that I pay so much attention when I am with

them. How some of my friends can ignore their children till they make pests of themselves or "act up" is beyond me. When the children say something, I listen, just as I expect them to listen when I have something to say to them.

But really listening, not just pretending to listen, takes more energy than washing dishes. I needed a rest and I was getting it.

Not that I was thinking all this in plain, straightforward fashion. Rather, it was as though bits of this and bits of that popped into my consciousness for a minute, then disappeared.

Maybe it was a little like making vegetable soup—a few carrots and some peas, add meat and stock and a jar of tomatoes, simmer a while, and instead of a lot of unrelated vegetables and meat, you have a delicious soup.

Without really intending to, I had done some serious thinking about myself and my family. From somewhere down inside came the whisper, "Dear God, I thank thee."

THEN I SMILED. I wasn't thanking him for my headache. At least, I don't think I was. Not exactly, anyhow. Without being able to put my finger on my spiritual pulse, I had the feeling I was thanking the heavenly Father for this whole mixed-up life of mine. It wouldn't do to have a prayer in the new Service Book beginning: "For this crazy, mixed-up life of ours, Almighty God, we thank Thee." Just the same, I did thank him for just that.

My thoughts spun along. Within me swelled a surge of gratitude for this mysterious self which I never fully understand. I don't understand it, but I accept it because the good in me is not mine but his, while the evil he forgives by giving me the gift of faith in Christ.

And all the other mysterious selves who are my family. Perhaps it's the sense of there being a depth in each one of them which I can never reach that helps make them so precious. Perhaps that's why I listen so intently—not just because they need to talk but because I hope to know them a little better.

OUR FAMILY'S a funny thing. We all belong together. Every family does, of course. But it's different with us although no different from other Christian families, I guess. It's just that Christ is part of our belongingness.

I guess I love Dan with a just plain earthly love that has a lot of pride and selfishness, yes, and pettiness, mixed up in it. If mine were a pure, heavenly thing without thought of self and whether Dan loved me, I wouldn't have been hurt at his forgetting our anniversary that time. I wouldn't have been angry when he bought that set of golf clubs without seeing that I'd been making the same pair of shoes do for best for almost three years.

I wouldn't have resented the weekends he spent with the scout troop when the children were so small I had to be with them constantly and couldn't get away to do what *I* wanted to do. Nor would I have done the thousand and one little thoughtless things I know annoy him at times.

AND YET I KNOW there is a relationship between God and Dan, and between God and me, and between God and both of us as man and wife, that makes our relationship more important, more—oh, I don't know the word for it, but different.

And that belongingness is part of our relationship to the children. Karen, Susie, Pete—we don't possess, but we belong.

Take Karen. —I closed my eyes and pictured her. She's so—I kept my eyes closed. I drifted off to sleep.

# WORSHIP NOTEBOOK

## WHAT'S YOUR FAVORITE HYMN?

A FAVORITE PROGRAM since the early days of TV is the Saturday night "Hit Parade," a program which presents the hit tunes of the week, selected by tabulation of the most popular tunes on the juke-boxes and in the sales of recordings and sheet music.

I have often wondered what would happen if someone were to conduct a similar survey among our Sunday morning churchgoers. Someone else had the same idea, and recently I received his report. A pastor in one of our congregations in Illinois is concerned about the status of hymn singing in his church. Aware that most of the hymns of the Common Service Book are not familiar to his people, he determined to do something about it.

FOR FOUR YEARS the people of First Church in East St. Louis have had a Hymn-of-the-Month. On the first Sunday of each month an unfamiliar hymn is presented for use at the Service. The hymn is explained briefly, its melody demonstrated, and then the people sing it.

On the remaining Sundays of the month the same hymn is repeated at each service. Thus in the space of four years the parish has conducted, as Pastor Ronald Lind says, "a sort of educational program in hymn singing."

"The results," he continues, "have not been unusually outstanding. I still feel that we don't sing nearly as well as we should. Yet I would say that participation in hymn-singing and in Common Service is perhaps a little above average in our church."

Recently the pastor conducted a poll to see which hymns are most popular. One Sunday morning the worshipers were given a paper on which were listed 68 hymn titles. They were asked to mark their "20 favorite hymns." Of the 68 listed, 18 had been "Hymns of the Month." This is the result of the survey:

1. Beautiful Saviour
2. Onward, Christian Soldiers
3. I Need Thee, Precious Jesus
   Rock of Ages, Cleft for Me
   All Hail the Power of Jesus' Name
4. My Faith Looks Up to Thee
   Nearer, My God, to Thee
5. Holy, Holy, Holy
   I Know that My Redeemer Lives
6. Just as I Am, Without One Plea
7. Jesus, Lover of My Soul
   The Church's One Foundation
8. Abide with Me
9. Saviour, Like a Shepherd Lead Us
   Take My Life, and Let it Be
10. A Mighty Fortress Is Our God
    In the Cross of Christ I Glory
11. Jesus, Saviour, Pilot Me
    My Country, 'Tis of Thee
    Love Divine, All Love Excelling

(Inclusion of several hymns under certain numbers indicates that there was a tie for these positions.)

Four of the hymns chosen among the top 20 had been "Hymns of the Month." The pastor says, "I would guess that the ballots cast represented about 30 per cent of the adults present. I was happy to see wide variations of opinion. All but four hymns out of the group of 68 listed received at least one vote."

There were two write-in votes: "Now the Day Is Over," and "In the Garden."

WHEN WE CRITICIZE music in our churches we must remember our history as a church in North America. Our forefathers came to this country rich in the musical tradition of Bach, Gerhardt, Grundtvig and others. They had grown up in European churches rich with the musical heritage of the chorale.

When they came here they were content, and frequently determined, to retain this heritage. They had sung at home in German, Swedish, Norwegian, or Danish, and they wanted to keep singing in these languages. But succeeding generations confronted in every sphere of life with another language, began to look elsewhere.

Where else could they turn but to English church music of the day, which for the most part represented the emotional type of religion that marked that age? Gospel songs with an almost juke box-like "bounce" quickly took hold.

Such attachment persists today. In areas where the tradition associated with Methodist or Baptist piety was strong, we still have congregations which prefer the "singable" gospel-song type of music to the "ponderous" chorale melody. Who hasn't heard the worshiper who laments, "I like church, but I can't sing the hymns."

OUR CHURCH MUSICIANS have been doing a good job. Today there is a renewal of interest in the kind of church music which best expresses our faith, omitting sentimental emotionalism, and at the same time permits the assembled worshipers to join in hearty song. But this renewal must find its way into our parishes.

A new Service Book and Hymnal containing more than 600 hymns is soon to appear. We ought not regard vast sections of this hymnbook as a forbidden jungle where souls eager to lift their voices in song will be entrapped in unfamiliar melodies. This is good music. We should learn to sing it.

Pastors and church musicians would do well to institute a "practice session" for a few moments prior to each service. A few lines in the bulletin can tell the story of the hymn, and a brief moment in practice can take untrained voices over the hills and valleys of new tunes. Hymns that are difficult can be used by the choir as an anthem one Sunday and used the next week as a part of the congregational worship.

In our schools the children can learn just as quickly the better hymns of the hymnal as they can the sometimes maudlin melodies they soon outgrow. And lest anyone doubt the ability of a child to retain these hymns, let him listen-in on the tot who sings with vigor almost every TV commercial that has hit his ear.

NOR SHOULD WE save our singing for church. A family gathered about the dinner-table can learn to appreciate and use many good hymns. Family devotions need not be only so much saying of prayers and reading of meditations. Singing is a joy.

Let a simple hymn, appropriate to the season of the church year or to the moment, be used throughout the week. Perhaps pastors can go a step further and suggest a "hymn of the week" to be sung in the homes of the parish and then at worship the following Sunday. When organizations meet, here too the hymn could be used. In Sunday school its meaning may be taught in all departments. Then, as the family assembles for worship, a new song is sung unto the Lord.

Religion without music is possible, but not very joyous. We need to put a song to God into our lives.

—EDGAR S. BROWN, JR.

## Hands Need Eyes and Feet

**As parts of the body have their own work, but exist in intimate union, a Christian finds freedom in unity of the church**

By JOHN SCHMIDT

*Read Ephesians 4:7-10*

"CHRIST FREES AND UNITES" is the theme of this summer's forthcoming Lutheran World Federation assembly. "Freedom" and "unity" don't seem to belong together. We can have either one, but how can we have both? Does not this unity Paul has been advocating so strenuously erase any real freedom?

Our difficulty roots in a confusion between "unity" and "uniformity." God wants the first, without demanding the second. There is a wide diversity within Christian unity—a diversity that is not merely possible but essential.

That is why Paul likes the illustration of a body. Individual believers are like varying organs of a human body, totally different one from another, yet helping and supplementing one another. Their variety enriches the whole, since all are employed to serve the same end.

"NO MEMBER of the body of Christ is endued with such perfection as to be able, without the assistance of others, to supply his own necessities. A certain proportion is allotted to each, and it is only by communicating with others that all enjoy what is sufficient for maintaining their respective places in the body." In these words John Calvin sums up the teaching of this passage.

Paul himself discusses this point in Romans 12 and in I Corinthians 12-14, although there he uses the term "gifts of grace" (*charismata*) instead of "grace" (*charis*), as he does here.

Egotism is overcome and genuine humility is possible only when man looks away from himself to the common Source of all abilities. Christ is the Lord and he makes distribution of gifts as a sovereign to his subjects. All Christians share in this distribution, even though the gifts of some are conspicuous, o others obscure. Yet each is limited, s that he needs the supplemental gifts o other believers.

PAUL'S CUSTOMARY APPEAL to the Ol Testament seems strange to us. Howeve it did not seem strange to his first aud ence—and it was to them that he w writing! Of necessity he used the thought-forms and their methods of i terpretation, as well as their language.

This passage from Psalm 68:18 do not seem to be introduced as proof much as illustration. The Hebrew diffe from the Greek version that Paul us here. In the original, God "receives gift as a conqueror accepts the homage fered by his enemies. This would not the use Paul wants to make of it. Oth wise the verse offers a striking parallel Jesus' ministry: he did ascend on hi and he did disarm "the principalities a powers and make a public example them, triumphing over them" (Colossi 2:15).

LIKE OTHER New Testament writ (John 3:13), Paul was convinced t Jesus' proper abode was in heaven. Good News of Christianity was that Jesus had "descended" into our hum history. Even when one thinks of gifts bestowed by the Christ of glory, fact dare not be forgotten.

The ascended Saviour is the same as e who "descended into the lower parts f the earth." He has not forgotten or ltered his purpose of salvation, but now e can give with royal abandon. The ighty Lord of heavenly splendor can ver be separated from the compassion- e Master from Nazareth.

No one is certain of the meaning of he lower parts of the earth." Three ggestions have been made: 1) earth it- lf (that is, the descent from heaven to rth matching the ascent from earth to aven; "who for us men and for our lvation came down from heaven"); 2) ades, the land of the dead (He de- ended lower than the earth, as He cended higher than the heavens; "He scended into hell," compare I Peter 19; 4:6); 3) the church on Pentecost is coming to the church in the Holy irit gave unity and gifts, compare John :23). Perhaps the first of these fits the uation most simply, although the others nnot be ruled out absolutely.

CERTAINLY THE PASSAGE teaches that e Lordship of Jesus Christ knows no hits. He is worthy of the highest pos- le exaltation, sharing as he does the vereign glory of God himself. Since e Jews speculated about "seven heav- s" (II Corinthians 12:2; Hebrews 14), it was natural for Paul to clothe s thought in the words, "He ascended above all the heavens." There God's rpose concerning His Son is fulfilled, t "He might fill all things" (compare description of this purpose in chap- 1).

But it is in passages like this one that can see clearly that Paul's interest is in speculative theology. His descrip- n of the all-embracing lordship of Jesus rist was not intended to be a piece of gious philosophy, interesting, possibly even true, but scarcely important. On the contrary, this was to Paul part of the very stuff of living.

It was because—and only because—Jesus Christ is the heavenly Lord that he was empowered to give "gifts of grace" to his people. And only through such gifts could the body of Christ function in healthy fashion, so that each member might attain its full potential. Only the Lordship of Jesus makes possible both freedom and unity.

# PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

## Summer

QUESTION: Sylvia, almost sixteen, has in the past gone to camp in the summer or has gone with the family on vacation in the mountains. This year it is different —she declines to go with us or to camp, even with a fairly responsible job there. Since having considerable science in high school she has become so interested in it that she wants a laboratory job for the summer.

Harold and I are both teachers. When school closes we feel like singing Hallelujah and getting off to the country. While we try to do all we can for the children, we don't feel like staying in town and keeping the house open. But we couldn't leave her here alone. We are looking for a way out which will please everyone.

REPLY: It may seem to you that Sylvia wants to discard her family, but that is really not the issue. Nor is it a matter of money. She wants a job of

her own, being independent, assuming more of an adult status, and having appealing work. She has reached the age at which a young person feels cramped and hindered when "organized" into the family and its doings. She wants to be herself.

Justified as the girl's aspirations are, they should not be permitted to force the rest of the family into a plan which they do not want. It may be that you can help her to a means of fulfilling her ambition in some other way. Is it possible for her to live with friends of the family during the summer while working? Is there a hospital in the city in which she could work and live? Or a church institution? Or a welfare set-up?

She could spend the weekends with the family if she so desired. With an arrangement of this sort she could realize her goal, and also have the protection she needs.

If Sylvia sees that you recognize her desire for independence and are ready to assist her she will probably be willing to compromise on the form of work. Everyone faces frustrations and has to make compromises. This will be a good opportunity to learn about these things and get some actual practice.

## Too quiet?

QUESTION: For more than six months I have been going with a girl who has many fine qualities. I am a college graduate and have what promises to be a good position. She is attending a junior college and will complete her course in June.

But the matter which troubles me is that she is so very quiet when in company. She talks freely when alone with me, but freezes up in any group. I know that she has resources for conversation but she doesn't use them. I am afraid people will think she is dull and boring.

I have talked to her about this problem and she admits that she is shy. I have intended to propose marriage to her, but because of this one factor I have hesitated. We have many things in common including our church, but I am afraid of this undue silence. I do like a lively social life.

REPLY: Your rating of this young lady is good except for one point. Being quiet is in general a better qualities than being garrulous — talking too much. It is better, however, to cultivate moderation. Most quiet people can and do learn to take part in social situations if they have opportunities and are dealt with constructively.

Here are a few suggestions: 1) Avoid urging her to the point of annoyance. 2) Suggest to a few of her close friends that they talk to her quietly and confidentially, encouraging her to get into conversation. Let them assure her that, with her background, she has plenty of good material for conversation. 3) Compliment her on her conversation with you and indicate to her that she has a reservoir of resources for good conversation.

4) Since shy persons are usually able to talk in very small groups, arrange to have her with you and just one or two other persons, and help her to get a start—double-dating ought to help. As she loosens up, include a few more people. Compliment her for each little step of progress. 5) Suggest to her that her social qualities may prove highly valuable in your work. Let her know as pleasantly and tactfully as possible that marriage hinges largely on this point, but do everything possible to make it easy for her.

# BOOKS

## INTEGRATION IN CHURCH

**Progress Against Prejudice.** By Robert Root. Friendship Press. 165 pages. $2.50.

For anyone interested in the race problem nd the church, here is a book to bolster ourage. The church has been charged fre-uently and sensationally with being a de-nder of segregation in practice. This alle-ation has such a sharp sting because it has uch truth. This book takes a good look the other side of the issue, at what the urch has been doing to move toward in-usiveness. It's good to see this story in int.

The author initiates consideration of the oblem in terms of the recent Supreme ourt decision against segregation in public hools. He focuses attention on the church's sponse. He shows by citing actual situa-ns how various church congregations and ganizations have taken positive action mmensurate with Christian faith. He ap-oaches the matter from its several aspects far as the church is concerned, such as similation, schools, housing.

Clear emphasis is given two points which often wrongly reported. First, Negroes ver flood into a church simply because y are made welcome. They are just as rd to win as any others. Second, most of threats about leaving the church when doors are opened to other than whites ver materialize.

The book moves rapidly, excitingly. It a lucid style. If you have Christian nvictions about inclusiveness, you find rself caught up in a fellowship all across nation which believes as you do, and ich is fired to action by those beliefs.

ARNOLD J. DAHLQUIST

*Cranford, N. J.*

## PEOPLE ARE COMPLICATED

**ersonality and Religion.** By Paul E. Johnson. ingdon. 297 pages. $4.50.

*Personality and Religion* aids the reader nderstanding the limitations and contri-butions of psychology as related to religion. The author is a scholar in the field of psychology and at the same time a professor at Boston University School of Theology. He enables the reader to see the various schools of psychology as only partial answers to the mystery of man. This is illustrated particularly in Freud. At the same time the author convincingly shows how psychology is the handmaid of religious faith.

*Personality and Religion* is helpful in reminding the reader that personality is most complex. Toward the close of the book, Dr. Johnson admits, "If we have learned anything in our journey together, it is to discover the complexity of personality."

The use of case studies illustrates the psychological theories discussed. Four brief biographies of actual persons illuminate and demonstrate the principles and problems discussed.

The book brings the reader to the cross as the key to the meaning of the self. In the cross the complexity of personality loses some of its terrors. A cross-centered conclusion proves assuring.

The book gives hope in terms of encouraging facts about mental illness, which to most of us is a strange land of terror and dread. In America today, Dr. Johnson reports, 750,000 patients are in mental hospitals. Psychological skills, however, are developing rapidly to the point where there is hope for prompt cures.

J. R. BROKHOFF

*Charlotte, N. C.*

## FOR STUDY AND DEVOTION

**The Gospel of Mark.** By William Barclay. Westminster. 390 pages. $2.50.

This book by a noted Scotsman has already run through two editions in Scotland and will undoubtedly find wide acceptance and usefulness in America. Dr. Barclay is lecturer in New Testament and Hellenistic Greek at the University of Glasgow.

The book begins with concise statements concerning the Gospel, its characteristics, the

author, its place among the Gospels. The bulk of the book is a skillfully divided translation with carefully prepared paragraphs of interpretation and discussion. The author has brought to this study his own broad background of knowledge in the field of biblical language and custom, along with an abundant supply of illustrative material from other sources. He keeps the discussions clear and concise.

For personal study or for sermonic helps any pastor or teacher will find in these pages a rich supply of information and stimulating interpretation. These pages offer a fine combination of study and devotion.

*Carlisle, Pa.* CHARLES T. SARDESON

**The Acts of the Apostles.** By William Barclay. Westminster. 213 pages. $2.50.

Here is a stimulating study of the Acts of the Apostles, one of a series the Church of Scotland has commissioned Dr. Barclay to write. The text of Acts and a commentary are fitted into a volume which will slip into the coat pocket.

This is not a definitive or critical commentary. It is a daily study guide which the layman, Sunday school teacher, student, and clergyman will find valuable. But that does not mean it is devoid of learning. Dr. Barclay smuggles much information into his vivid comments which reveals the hand of a scholar and teacher.

The composition and function of the Sanhedrin, the elements of early Christian preaching, the nature of the quarrel between the Jews and Samaritans, and a short history of the family of the Herods are but a few examples. Further, Barclay has a knack for getting at significant truths in each passage he treats.

The author has no particular interpretative ax to grind. The aim of Luke in writing the Acts, he says, "was to commend Christianity to the Roman government," "to show that Christianity was a universal religion for all men of every country," and "to show the expansion of Christianity." Barclay has hit the same target. ROBERT A. BARTELS

*Minneapolis*

## INTERPRETING THE BIBLE

**A Year with the Bible.** By John Marsh. Harper. 191 pages. $2.50.

After a bit of general introduction, 36 daily Bible readings are cited and described with a few paragraphs each.

This is for the studious reader. We do not have "devotional" comments on the passages; these are literary, historical, and theological interpretations. The author's purpose is apparently to develop better informed and more understanding Christians.

The kind of reader whom this book may fit will be a wiser person after devoting several minutes daily for a year to the reading of these well-selected portions with the illuminating interpretations that accompany them. John Marsh is a professor of theology at Mansfield College, Oxford.

*Gettysburg, Pa.* RALPH D. HEIM

## SUMMARY OF PIEPER

**Christian Dogmatics.** Vol. IV. By Franz Pieper. Concordia. 1025 pages. $7.50.

Franz August Otto Pieper, who died in 1931, was one of Missouri's leading theologians. The present book is an index to his monumental three-volume treatise on Christian dogmatics. Prepared by Prof. Walter W. F. Albrecht of Concordia Seminary, it is a painstaking analysis of Dr. Pieper's work according to subject matter.

As a guide to any reader of this theological masterpiece it is an invaluable aid. Apart from this, however, it can be of service to the reader as a brief theological encyclopedia-dictionary. The point of view is, of course, that of rigid Missourian orthodoxy. The references under Verbal Inspiration, Public Ministry, Papacy, Antichrist, Chiliasm, Loehe, can be cited as examples.

This work, obviously, will commend itself primarily to the like-minded, or to those who are interested in theological developments among followers of C. F. W. Walther.

*Minneapolis* A. C. M. AHLÉN

BOOKS reviewed in these pages may be ordered from the United Lutheran Publication House, 1228 Spruce Street, Philadelphia 7, Pa., or from any of the ten ULPH branch stores.

# ETTERS TO THE EDITOR

## defense of Billy Graham

As one more Lutheran who has become volved in the Crusade in the Garden, may lease register my protest on your articles THE LUTHERAN. I would have been in mplete accord with your articles a month o. The Lutheran Church and all it stands r is very dear to me. I couldn't see the ed for these meetings until I could see need in myself. PHYLLIS A. TAYLOR
*New York City*

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Just because Billy Graham is getting big wds in a big city, and having many lowers, why should you print severe criti- m and find fault with his success and his thods? We as Christians should be glad know Billy Graham's message is reaching ny that the churches will never reach.
*Glasco, Kan.* MRS. ROY MARTIN

:

I am only fifteen. I made a decision for rist a year ago. My life has indeed been nged, but my church life is quite the e (perhaps personally more meaning- ). I think my decision merely climaxed growth and opened the doorway to ctification. PATRICIA DAILEY
*Bellport, N. Y.*

:

was confirmed in the Lutheran Church. each a Sunday school class, sing in the ir, and belong to the Luther League. , after attending many meetings in Madi- Square Garden, I realized that there was nething still missing in my life. I had er really stood in God's presence and de a definite commitment to him. On e 12 I made such a commitment. By ng forward at the service I publicly gave life completely and unreservedly to rist. I feel that now, more than ever, I d the church to help me maintain a strong h. I am 17 years old. JANET PRAY
*Union City, N. J.*

SIR:

I was converted in what you sneeringly call a fundamental church. I'm proud of it, but prouder still that the Lord has given me wisdom to appreciate all my Protestant brothers. Mr. Seyda says that "Mrs. Jones" is overly confident of her salvation and does not live by faith. Who told her that? Not Billy Graham. Certainly not her Bible. I only trust that God will continue to use Billy Graham and that he will remain as sincere and humble as he is at present. I know that Satan would love to catch him in a situation to bring discredit on Christianity and evidently magazines such as yours would also. WILLIAM H. BOONE
*Darby, Pa.*

SIR:

I am participating actively in the Billy Graham New York crusade both as a counselor and choir member. I attend the meetings on an average of five times a week. People who come forward at the Garden are thoroughly informed of their need of redemption, confession, and absolution. Counselors stress these points as well as regular Bible reading, prayer, church membership, and full participation in the program of the church as a means of growing in grace. People who come forward to "make a decision for Christ" are not classed as making such a decision unless they agree to all this.

As to the message, it is positive, straight Gospel. All Bible, with no if's, and's, but's, maybe's. Simple? yes. Jesus spoke in utter simplicity concerning salvation.

As for the meetings being largely attended by faithful church people, I believe they are attended by average church people. Only 25 to 30 per cent of church members can be classed as faithful (always in attendance at worship, receive the sacrament regularly, teach the young, witness for the Saviour, and contribute sacrificially). For me and for many others, Billy Graham says little that I do not know, as I have grown in the love and fear of the Lord in the Lutheran Church. But for the vast majority of people

the Gospel is not known, not that the availability of hearing it has not always been with us. I feel that our church can gain many souls through the Billy Graham crusade. MARTIN C. HEYER

*Queens Village, N. Y.*

SIR:

I wish to God that we had some of the enthusiasm that is displayed at revival meetings like Billy Graham's. I myself was saved at one meeting like that. I have been a member of a Lutheran church for over 20 years, and I thought I was as good a Christian as the next fellow. But thank God I discovered my mistake in time. I never remember any of the church members, including the minister, ever trying to find out if I was saved or born again. We never talked much about religion because if you did you were considered some kind of a stick-in-the-mud or you were overdoing it. Believe me, if you are truly saved and born again, that kind of religion does not satisfy you. I believe that one of our troubles these days seems to be that we want to be gentlemen of God, instead of children. WILLIAM SANDBERG

*San Diego, Calif.*

SIR:

I feel closer to God for having heard Billy Graham's wonderful messages and listening to the beautiful music.

*Perrysville, Ohio* RUTH FORBES

SIR:

After reading your article I went to New York and attended Billy Graham's meetings four days, as I wanted to see for myself what was going on that the Lutherans were upset about. The meetings were more reverent than a lot of our Lutheran churches are at times. As for the crowds and publicity, the New York meetings were not as bad as our Reformation mass meetings and evangelism campaigns. If Martin Luther should return he sure would start another Reformation and I am sure that he would leave the Lutheran group this time. The whole answer for your and other church leaders' criticism of Dr. Graham can be said in one word—"jealousy." M. A. BANKERT

*Baltimore*

SIR:

I think it is a case of jealousy. The Lutherans are having a series of evangelistic sermons in all the big cities, hoping to get the people closer to Christ and the church and that is exactly what Billy Graham is doing. I think Billy Graham is doing a marvelous job, and even if he brings only a few people to the throne of God he is doing well. LORANA MEDINGER

*Washington, D. C.*

SIR:

God can work through you and me and Billy Graham, three extremely different persons. His power is not limited by our differences. I do not believe we help the cause of Christ by taking pot shots at each other. Thank God that "organized Protestantism" has broken through the dried crust of committee reports and resolutions, and is backing the "different" young preacher who speaks to thousands a clear, simple Gospel that is the power of God unto salvation to everyone who believes.

(Rev.) WILLIAM T. HEIL

*Meriden, Conn.*

SIR:

Any one who criticizes Billy Graham for anything he ever says or does, it seems to me, is in danger of condemnation from God Almighty. I would suggest that you get down on your knees and ask God's forgiveness. FLORENCE AIN

*Fairfield, Iowa*

*Letters on these pages are selected to give an accurate and unvarnished sample of those received regarding the Graham crusade. The policy of* THE LUTHERAN *is to seek and appraise facts regarding developments in church life. Revivals as a method of stimulating Christian faith and life were hotly debated in the Lutheran Church in America 100 years ago, but interest in this question gradually died out. Billy Graham has brought the subject back to life again*

## overseas

### wedes argue about rdaining women

**SWEDEN: Malmo. July 5.**—THE IDEA f allowing women to become ministers a subject of extreme contention in the hurch of Sweden. A few years ago the arliament asserted its wish to let down e bars. But the General Church As-mbly has authority to accept or reject e proposal.

This question will probably be the most fficult on the program when the As-mbly meets in late August. It arouses rong emotions which make calm dis-ssion difficult.

In preparation, the Association of vedish Pastors is conducting a referen-im among its members. Some days ago got a paper containing the question: How would you vote in the Church As-mbly on allowing women in the min-ry? What are your fundamental rea-ns for your vote? What are your prac-al reasons?" This referendum is not t completed. It may be foreseen, how-er, that most pastors will vote against omen as pastors. But there will be a inority of pastors for it.

AS THE CLERGY is divided on this ques-n, so are the women. Many church omen feel humiliated by the fact that ey are prevented from becoming min-ers, when there are no other bars for omen in modern society. Others are ing to find ways for women to be ac-pted as vocational church workers. It is a pity that the Lutheran Church s only one ministry, that which is re-ved to men. We have deaconesses, t their ministry is only loosely related the church.

Recently a 70-page booklet was published arguing for this standpoint. The author is a former teacher of religion, Miss Magda Wollter, now living in Malmo and a novelist. The booklet is called *Annorlunda* (*Otherwise*). By this title Miss Wollter demonstrates that she wants women to serve the church in another manner than men.

Miss Wollter feels at home in the high-church trend, which looks to the Church of England for contacts rather than to the Reformed churches. She does not refer to Luther and Lutheran authorities. But, true to Luther, she wants to base her position on the Bible.

Not being a Bible scholar herself, she accepts the interpretation of the Bible that Swedish professors of the New Testament published in 1951. The idea of allowing women in the ministry is foreign to the New Testament. It was no coincidence that Jesus chose only men as apostles. Pastors of the church are continuing the office of the apostolate. They are representatives of their Master, representing him most clearly in the celebration of the Holy Supper. It is impossible to imagine a women representing Christ in this function, says Miss Wollter.

MEN AND WOMEN must have "separate but equal" ministries in the church, maintains Miss Wollter. Why has the Lutheran church only one ministry, when St. Paul in Romans 12 speaks of ten separate ministries?

In an article in the church magazine *Var Losen* another woman, Mrs. Marta Tamm-Gotlind, gives a survey of women serving as pastors in various countries. Mrs. Tamm-Gotlind plans to publish a book on the subject which will argue for the other point of view.

Miss Wollter knows that women are serving in other churches, but she cannot accept anything which she thinks is a

false interpretation of the Gospel. She seems also to favor a sharper separation of the sexes, and opposes ideas of equality which have flourished since the French revolution of 1789. We are giving girls and boys the same education. In the majority of schools they work together. There is no difference in competence and in the situation of men and women as teachers.

If Miss Wollter thinks girls and boys should have separate schools with separate examinations her ideas are certainly revolutionary and contrary to the ideas according to which our modern society is progressing. If, on the other hand, the equal school education is accepted, it is difficult to understand why men and women should be so differently treated in the church.

The General Church Assembly will face an extremely intricate problem: what is the proper place for women in the church of the 20th century? Society has changed immensely, not least regarding the situation and education of women. Should nevertheless the function of women in the church be the same as in the New Testament, or should it be changed too? The Assembly will find no short cut to a solution. —STEN RODHE

**NORWAY: Oslo. June 30.**—THE Evangelical Lutheran Church of America is going to establish an American Church in Oslo, Norway, this fall. There are approximately 3,000 Americans living in Oslo who are predominantly Protestant. There has been no American community church in Oslo, although American church services have been conducted regularly by an airforce chaplain recently.

A GROUP of refugee mothers from camps in Germany have spent a three weeks' vacation on a beautiful peninsula in the Oslofjord under the auspices of the Norwegian People's Relief Agency.

Most of these mothers are widows o have husbands suffering from tuberculosis They have the entire responsibility fo their families. Many of them have live in camps since 1945 and have never ha a vacation. One of the women had jus returned from six years in a Red Chines prison camp where she lived under th most primitive circumstances. The grou comprised Catholics, Protestants, Orthc dox, of many different nationalities.

This refugee mothers' vacation ha been so successful that more mothers wi get the same three weeks of rest, goo food, and human kindness and unde standing later in fall.

A RECENT SURVEY of nearly 1,00 church services in Norway showed a ver low church attendance. Only 5.8 pe cent of the total population attende Easter services. Although the results this survey may shock the Americans, does not present a precise picture of th Norwegian people's interest in churc life, since—

1. Many people are active in Christia organizations within the church, even they do not attend Sunday services.

2. The distances to the churches a often so immense that people cann attend services often.

3. A good many churches do not ha services every Sunday, especially in t country where one pastor must serve tw and more churches within his parish.

The survey showed that the smaller t congregations the better the attendan in church and the more personal the co tact between the pastor and the memb of his parish. In the large congregatio mainly in the cities, forty per cent the people within the congregation d not even know their pastors or any ot church members. —ANNE JORDHEI

## Jensens Commissioned Medical Missionaries

By LLOYD M. KELLER

BALTIMORE—Dr .and Mrs. Robert T. Jensen were commissioned as medical missionaries to Tanganyika, Africa, in their home church, St. John's, Linthicum Heights, on June 30.

Pastor Carl W. Folkemer preached the sermon. Dr. Herman L. Gilbert, staff secretary of the Board of Foreign Missions, conducted the act of commissioning assisted by the Rev. Oscar Rolander, secretary of the department of World Missions LWF Cooperation, and President J. Frank Fife of the Maryland Synod. (*See photo, right*)

Dr. Jensen will pursue special studies in tropical medicine in London in September, and will assume his duties in Tanganyika in January.

THE REV. DIXON A. YASTE was installed as pastor of Trinity Church, West Baltimore, by Eastern Conference President Paul H. Smith on June 30.

*Dr. Gilbert commissions couple*

ST. PAUL'S CHURCH, Cordova, of Easton-Cordova parish, the Rev. Preston H. Dusman, pastor, dedicated its new parish building July 7. President Fife was guest preacher.

Sister Bernice Pantel
*Now teaching in Deaconess School*

## Deaconess Added to Faculty

SISTER BERNICE PANTEL has joined the faculty of Baltimore Deaconess School. She will specialize in Christian education of adolescents.

Sister Bernice is from Sequin, Texas. She served as president of the Texas Luther League. As a deaconess student she served in summer months at the Lutheran Settlement House in Philadelphia. After receiving her bachelor's degree from Texas Lutheran College, she served a year as associate field secretary of the ULCA Board of Deaconess Work. She was deaconess in Grace Church, Houston, Tex., five years.

PENNSYLVANIA

## "Uncle Charlie" Fuhr Marks 30th Year in Missions Post

By LUTHER E. FACKLER

PITTSBURGH—In 30 years the business of the Synodical Board of American Missions has grown from a few dollars to almost $1 million. The man who knows most about that is Charles W. Fuhr (*left*) who was elected board treasurer on June 21, 1927. Then there was only $7.29 in the treasury.

Better known among former Luther Leaguers as "Uncle Charlie," he was the founder of the Junior Luther League and a member of the national Luther League for years.

Mr. Fuhr also served as first treasurer of

## Four Luther League Caravaners Visit Philadelphia Area Churches

PHILADELPHIA—The Luther League Caravaners are here. Four young people have been "bringing the renewed spirit of Christ" to the youth in Philadelphia area congregations since June 22.

The team, one of nineteen groups with a total membership of 76 traveling this summer throughout the United States, Canada, and Hawaii, is composed of Mary Ann Barger, Bruce Richards, Kris Romeis and Toby Baumgartner (*see photo, with Pastor Henry Hodel at First Church, Collingdale*).

They met only one day before departure from Springfield, O., where they attended a briefing at Wittenberg College. Mary Ann is 16, a senior at New Bern, N. C., high school; Bruce is 20, a Lewis and Clark College junior in Portland, Ore.; Kris, 17, hails from Sacramento, Cal., where she is a McClatchy High senior; Toby, 16, is a junior in Guttenburg, Iowa, High.

Like other Caravaners, they are volunteers, chosen for their well-rounded Christian personalities. They pay their own expenses to Springfield, and home after the last caravan stop. Housing is provided by members of the parish they are visiting. They meet with local Luther Leagues, canvass homes, help plan league programs three to six months in advance.

First stop here was at First Church, Collingdale. From there until the end of July their itinerary includes Church of the Good Shepherd, King of Prussia; St. Paul's, Athol; St. John's, Fullerton; West Pikeland parish, Kimberton; the Philadelphia Work Camp; St. Jacobus, Philadelphia; Zion, at Zion Hill, and Good Shepherd, Southampton.

## Lutheran Camp Sequanota Given Station Wagon by Somerset Church

*Camp Sequanota, Lutheran leadership training center near Jennerstown, has a new station wagon for use of camp officials. It is the gift of Trinity Church, Somerset. Pastor I. Hess Wagner, second from left, handed keys to Pastor George E. Bowersox, Jr., camp director. Looking on are Robert Vincent (left), George O. Pfrogner and Clark Schrock, of congregation.*

**PA.: PITTSBURGH . . .**

he Lutheran Service Society. He has served nany years on the boards of Zelienople Children's Home, Church Extension Society, and Christ's Mission to the Jews.

He was a delegate to six conventions of he General Council and the United Lutheran Church, and was Sunday school uperintendent at Grace Church, Spring Garden, for more than fifty years.

"I have been interested in these activities," aid Mr. Fuhr, "only that I might help to xtend the work of my Lord Jesus Christ, specially among the youth."

### North Side Changes Cited

THE MAYOR'S COMMISSION on Human Relations feels that the renaissance of Pittsburgh is working in reverse on the North Side. The Rev. N. R. H. Moor, dean of Trinity Episcopal Cathedral and co-chairman of the commission, reported among other things that "the churches of the area are not keeping pace with the needs of a changing community."

The report pointed out that the area since built elaborate churches to fit the community. Some of the members still return to the North Side on Sundays, although they now live elsewhere. The net result is large churches that are expensive to maintain with members reluctant to welcome newcomers moving in. Some are in danger of being abandoned for lack of support.

### Women to Meet at College

ANNUAL CONVENTION of the United Lutheran Church Women will be held August 27-28 at Thiel College. Mrs. John B. Moose, national president, will be the banquet speaker. Other speakers will include Sister Louise Burroughs, director of the Diaconic Year program, Dr. Barbara DeRemer, of Kugler Hospital, India, and Miss Almira Nelson, of Christ's Mission to the Jews, Pittsburgh.

A THEOLOGICAL SYMPOSIUM, featuring international leaders of the Lutheran Church, will be held at Thiel College Sept. 19-21. Two of the churchmen who will be heard are Bishop Hanns Lilje, president, and the Rev. Dr. Vilmos Vajta, a secretary of the Lutheran World Federation. Thiel will confer honorary degrees upon both.

PA.: YORK

## Conference Plans Second Preaching Mission in October

By PAUL L. FOULK

YORK—All but one of the 80 congregations are entering the second preaching mission to be held by the York Conference Oct. 13-18. The Rev. Gordon E. Folkemer, chairman, presided at the first briefing session for committee chairmen.

The second meeting will be held at St. Matthew's, York, Sept. 4, for members of all committees.

The Rev. Daniel D. Oravec, Johnstown, has been named assistant pastor at St. Matthew's, Hanover, the Rev. Howard J. McCarney, pastor, effective Sept. 1. He succeeds the Rev. Paul D. Joslyn, who will resume his studies at Gettysburg Seminary.

### Baublitz Is County Chaplain

PASTOR CLAUDE R. BAUBLITZ, institutional chaplain for York county, was installed June 16 by representatives of the York County Council of Churches. The Rev. Stuart Lengel, Jr., new pastor of Rossville parish, was installed June 16 by Dr. Kenneth S. Ehrhart, conference president. Ordination service for Pastor Lengel was conducted by Dr. Dwight F. Putman, president of the Central Pennsylvania Synod. Pastor Lengel succeeds the Rev. John R. Nace, now pastor of Salem Union Church, Jacobus.

CHRIST CHURCH, Spry, has let the contract for a $120,000 church building of Georgian colonial design. The Rev. Maynard S. Barnhart, Jr., is pastor.

ST. MATTHEW'S CHURCH, Hanover, will erect a parsonage at a cost of $35,000. The old parsonage will be remodeled for church offices and meeting rooms.

CANADOCHLY CHURCH received $882 from the estate of Charles D. Crumbling, late of Red Lion. Christ Church, Dallastown, was bequeathed $905 by the late Phineas L. Kohler, who left the same amount to the Tressler Home. The church and the home also receive half interests in a $4,300 trust fund. Grace Church, Red Lion, received $500 from the estate of Lottie M. Zarfos, Red Lion.

THOMANER BOYS' CHOIR, of Leipzig, Germany, returning from the Lutheran World Federation assembly in Minneapolis, will give a concert in the William Penn Senior High School, York, on Sept. 9. The Lutheran Men of Greater York and the Lutheran Ministerium of York county will be the sponsors.

## *West Penn Inner Mission Elects Ruoss President*

By JEANNE WEBER

GETTYSBURG—Pastor G. Martin Ruoss, Mechanicsburg, was elected president of the board of the West Penn Inner Mission at the annual meeting in Carlisle on June 17.

Mrs. Henry T. Bream, executive director and case worker, reported to 65 congregational delegates and pastors. Since beginning her work in March she has made 55 personal visits, initiated 35 agency contacts, visited five homes and institutions and fulfilled six speaking engagements.

Eleven adoption requests have been made and twelve cases involving other problems have been referred to the Inner Mission. The Board is preparing a brochure of information on the purpose, organization, and workings of The Inner Mission program.

### Christ Church Plans Building

CHRIST CHURCH, Gettysburg, announces a building program to enlarge and extend the church school, office, and workroom facilities. J. Alfred Hamme and Associates, York, have been chosen to submit floor plans for the project.

ADAMS COUNTY Lutheran Choir, which had its beginning more than a year ago during the West Penn evangelism mission, sang for the annual music festival sponsored by the Littlestown Junior Chamber of Commerce on July 19. The 80-voice choir is under the direction of L. Robert Snyder, Littlestown.

# Christians Strive for Understanding Among Races

RALEIGH—Only one of over forty "white" churches in the Raleigh area welcomes all races to its services today, but Christian organizations are increasingly concerned with establishing contact between the white and the colored people of the city. A conference on Christian faith and human relations held in a local church heard reports that integration is making progress in certain areas of the state's economic life—in industry, labor, trade.

A panel found that "there are enough examples of successful nonsegregated employment in our city to show that it can be done," but participants were painfully aware of the fact that Negroes are still far from achieving equal rights and opportunities and that religious groups are generally slower in implementing integration than nonchurch-related organizations.

A Congregational church conducts the city's only interracial vacation Bible school, and the city's ministerial association is gradually including Negro members. But some churches prefer not to be hosts to an integrated ministerial association or the equally integrated Council of United Church Women. Many ministers report that church members are urging them to "leave the race issue alone."

Times Change
*N. C. State's clock*

Action to advance integration on the North Carolina State College campus has been taken by Christian student groups. Negro undergraduates who enrolled in the college last fall were well received. The first Negro co-ed will enter State College this fall after having been rejected by a Christian school. The Lutheran Student Association was among the first campus groups to discuss the problem of race relations, has invited Negro guests and speakers. It recently heard an address by the principal of a local Negro high school on "the other side of integration."

Lutheran Student Association Takes Lead on Campus
*"Other side of integration" freely discussed at N. C. State*

**NORTH CAROLINA . . .**

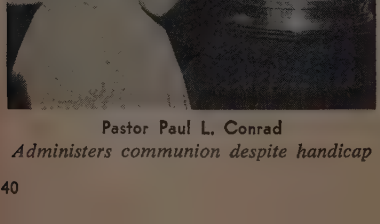
## A "Blessed" Handicap

CRUTCHES are a "blessed" handicap for the Rev. Paul L. Conrad, of Concordia Church, Landis. He has been using them ever since polio struck him down when he was a high school sophomore at High Point, N. C. He wears full-length leg braces.

Pastor Conrad's face glows when he says, "I'm afflicted, okay. But I believe God can take any handicap and fit it into his scheme of things. Because of my handicap, I believe I can have a greater influence than I could without it."

Since he came to Concordia from Southern Seminary a little over a year ago with his wife Kay, he has made over 700 pastoral calls. He solved his calling problem without too much difficulty. Driving a car with hand controls, he pulls up into the parishioner's yard, honks his horn, and those at home come out to visit with him.

He can preach by supporting himself on the pulpit or his crutches, but the administration of communion presented a bigger problem. This was solved by building a special table with a slot. As the communicants file by singly, he hands each the bread and wine.



Pastor Paul L. Conrad
*Administers communion despite handicap*

## Sector School Set in August

CHESTER MYROM and Ira Angstadt of the Lutheran Laymen's Movement will direct a sector school at Lenoir Rhyne College, Aug. 9-10. The school is promoted by the stewardship committee of the synod. It will offer instruction for pastors and sector chairmen.

THE SYNOD conducted its second annual workshop for new pastors at St. Paul's Church, Salisbury, on July 1. Stewardship, evangelism, and parish education committee chairmen reported on their work.

The synodical treasurer's report as of June 11 showed that benevolence giving in 1957 had increased 3 per cent over the corresponding period last year.

**PACIFIC SOUTHWEST**

## Camp Yolijwa Dedicated, Project of Brotherhood

By LOUIS F. MERTZ

LOS ANGELES—The new camp Yolijwa at Oak Glen, near Redlands, was dedicated June 30. But it was a close call!

The dining hall and kitchen had been rushed to completion, and the water supply was connected June 29—two days before the junior boys were due for the first camping week. The 150 men who earlier attended a Brotherhood retreat at the camp had to cook over open fires, for the stoves weren't ready.

Two cabins have been completed, each accommodating 40. As there will be 65 campers each week, 25 must sleep in tents. But all are happy. The swimming pool is in operation.

Dr. Carl V. Tambert, synod president, and the Rev. John D. Foerster, camp director, officiated at the dedication, with a crowd of 750 present. The camp is a project of the synod's Southern Conference Brotherhood.

**PACIFIC SOUTHWEST . . .**

Construction was directed by Dr. Edward N. Spirer of the synod's church extension division. (*See photo at right*)

RICHARD KNUDTEN was ordained June 23 at First English Church, Los Angeles. Participating were Dr. A. B. Schwertz, Dr. H. I. Kohler, Pastor Andrew Gresko, and the ordinand's father, Dr. A. C. Knudten, of Faith Church, Duarte. Richard Knudten has been called as associate pastor in Cleveland.

NATIONAL LUTHERAN COUNCIL churches of San Diego have announced the purchase of the Carlsbad-by-the-Sea hotel as a home for retired Lutherans.

## Church Has 10th Anniversary

CHRIST CHURCH, Pacific Beach, observed its tenth anniversary on June 8. Dr. James P. Beasom, Jr., preached the sermon. The Rev. Quentin P. Garman is pastor. The congregation now numbers a thousand adult members. Sunday school enrollment is over 600, second largest in synod. The investment in land and buildings now reaches $500,000.

The thousandth active member was welcomed during the observance. She is Mrs. Faye M. MacCarthy (*see photo*). Her son, Dr. Justin MacCarthy, had received baptism earlier this year, then brought his mother to receive the same sacrament.

*Mrs. Faye MacCarthy welcomed into church fellowship by her son and Pastor Garman*

*Brotherhood President Brammer, Dr. Spirer, Director Foerster, Synod President Tambert*

THE REV. CHARLES CLARK will become a member of the staff at First Church, Los Angeles. Pastor Clark will work in the field of pastoral counselling.

FAITH CHURCH, Phoenix, Arizona, has called John F. Lane as intern pastor. The Rev. Frank H. Clutz, D.D. is pastor of the church.

GERALD HOUSEKNECHT, recent seminary graduate of Gettysburg, and the Rev. Louis F. Mertz, of St. Luke's, Long Beach, are clinical training students at Patton and Metropolitan state hospitals in southern California.

**NEW JERSEY**

## Fourteen N. J. Pastors Take Mission Course at Wittenberg

By RALPH I. SHOCKEY

TRENTON—Fourteen mission pastors of the synod enrolled in the school for home missionaries held at Wittenberg College, Springfield, Ohio, July 15-19, under the direction of the Board of American Missions.

Missioners attending included Harold E. Berg, C. Roger Burkins, Charles W. Claus, Stover Crouthamel, R. Donald Clare, Herbert S. Hinman, William G. Luger, Albert E. Paterson, Robert G. Peterson, George Scheitlin, Frederick Spreen, Jr., C. Paul Strockbine, Gustav Wuestefeld, and Howard

Manasquan Parsonage Dedicated

*Holy Trinity Pastor R. Z. Wuchter (left) and Dr. E. H. Knudten, synod president, take part with builder Floyd Throckmorton (center) and Edward Bicks (right) architect.*

**NEW JERSEY . . .**

A. Lenhardt, synodical mission supervisor.

CHATHAM TOWNSHIP area has been approved by the American Board of Missions for development and will be occupied when a missioner is available. Other new fields to be surveyed include Oakland and Absecon. Results of the Delaware Township survey are being evaluated by the division of research and survey of the ULCA board.

Regular services will begin in mid-September in the Stratford-Lindenwald field, being developed by the Rev. Charles W. Claus, and the Sayerville community, being directed by the Rev. Gustav A. Wuestefeld. Planning committees for both areas have met with the Rev. Howard A. Lenhardt, supervisor of the missions.

THE CHAPEL of St. John's Church, in downtown Ocean City, was dedicated July 7. The service was conducted by Dr. Edwin H. Knudten, synodical president. He was assisted by the Rev. Frank Adler, pastor, under whose inspiration and direction the new chapel was planned and constructed.

Other pastors taking part were the Rev. Carl Weber, Philadelphia; the Rev. Donald Doll, Ardmore; and the Rev. Charles Rinck, Jr., Somers Point. The new chapel will seat approximately 300.

PASTOR ALBERT A. SCHRUMM was installed at Grace Church, Bayonne, June 30. Participants were Dr. Edwin H. Knudten, the Rev. Stover Crouthamel, and the Rev. C. Wilfred Steffy.

LUTHERAN WELFARE ASSOCIATION and the Lutheran Home of New Jersey, Moorestown, are co-operating with the ULC Board of Higher Education in employing college students for relief work. Doris Hitzel, of Millersville State Teachers College, and Mary Showers, of Penn State University, are at the former institution. Joyce Arnold of Susquehanna University is at the latter.

Gotwalds Going to Liberia Mission

*Pastor and Mrs. William F. Gotwald (left) commissioned June 16 at St. Luke's Church, New Rochelle, N. Y., flew July 6 to Liberia. Dr. Luther A. Gotwald, his father; Pastor George E. Heck and Dr. Herman L. Gilbert performed service (shown left to right).*

MISSISSIPPI

## Mayor of Starkville Aids With Evangelism Mission

By WADE H. KOONS

JACKSON—Evangelism missions were conducted the last week in June in the Burns, Louisville and Starkville areas. It meant a lot of driving for Dr. J. S. Keisler, area director, who conducted pastors' missions each morning in towns 50 to 60 miles apart.

At Starkville, the Faith Lutheran mission called on its leading citizen, Mayor Hayden H. Reynolds, a Presbyterian layman, to assist in the mission week. Lacking organists, the mission also secured the services of the organists from the town's Presbyterian and the Episcopal churches.

Pastor Lloyd Seiler of Starkville had as his missioner the Rev. Donald R. Poole.

NEW ATTENDANCE figures were reached at the Starkville-Betheden parish, which includes Shady Grove and Redeemer churches, according to the Rev. Hubert C. Linn, pastor of St. John's in Louisville. Guest missioners were the Rev. Corley B. Lineberger, the Rev. J. Arthur Linn, the Rev. Richard L. Dorton, and the Rev. G. Leonard Nicholas.

Hurricane Audrey struck on the last night of the mission, ripping the outdoor signs to pieces and drenching everyone. In spite of this is the evidence of the Holy Spirit present

Mayor Helps Evangelists

*Dr. Keisler, Pastors Poole and Seiler, Mayor Reynolds at organ during Starkville Mission*

in Lutheran hearts was everywhere to be seen. Congregations that had been all but given up by synod officials as "dead" were found to be once more alive.

AT THE BURNS PARISH the mission was well received, though the parish was losing its pastor. The Rev. O. M. Morgan left July 1 for South Carolina after a pastorate of 25 years. Visiting missioners were Pastors J. V. Addy, Carl C. Caughman, Charles J. Shealy, Jr., and E. Karl Counts.

All congregations in Mississippi, except one at Laurel, have now conducted evangelism missions in co-operation with the ULCA evangelism program.

SURVEYORS from the Board of American Missions are now working in Jackson. They will also survey in Grenada, Hattiesburg, Meridian and other areas.

TRINITY CHURCH, Jackson, has made gifts available for staff members to attend summer schools. The choir director, Miss Virginia Hoogenakker, will attend the Paul Christiansen Choral School at Bemidji, Minn. Pastor Wade H. Koons will spend a week at the St. Olaf College School of Theology, Northfield, Minn.

WILLIAM KAROW of Trinity Church, Jackson, died on June 24. An active churchman, Mr. Karow had served as a trustee of the Lutheran Children's Home of the South for 20 years.

## FROM PEEP TO BAA

THE SUNDAY SCHOOL of Messiah Church, Redwood City, Calif., started this spring on a foreign aid program of its own: It sent baby chickens abroad to help feed needy children in foreign countries. The campaign went under the code word "Operation Peep-Peep."

The project was so successful, Pastor Kenneth Lenft reports, that the Sunday school has decided on another. This time it's a fund collection to send sheep to the needy people in other parts of the world. New code word is "Project Baa-Baa."

## LWF Welfare Conference to Feature Social Responsibility

TWO BISHOPS, Volkmar Herntrich of Hamburg, Germany, and Anders Nygren of Lund, Sweden, will be among Lutheran church leaders from all over the world to discuss the churches' social responsibility in Springfield, Ohio, next month. The conference, scheduled Aug. 7-10 at Wittenberg College, is expected to draw 500 churchmen and welfare workers to the LWF-sponsored event.

Eight U.S. church bodies affiliated with the National Lutheran Council will be the hosts. Guests will come from the federation's 57 member churches in 29 countries.

Bishop Herntrich will launch the four-day conclave as keynote speaker on "The Nature of Man and His Destiny According to the Christian Faith." Topics of succeeding sessions will be: "Contexts within which the Church Develops Responsible Service," presented by Bishop Nygren, and "Methods and Resources Available to the Church in Providing Responsible Service to People," with the Rev. Andreas Grasmo of Oslo, Norway, as the speaker.

It will be a "free conference" rather than a representative assembly, according to Dr. Henry J. Whiting, executive secretary of the NLC division of welfare. The group will speak only for itself, he said. Conference findings will be turned over to the Lutheran World Federation for whatever use it wishes to make of them.

"Our main purpose," Dr. Whiting said, "is more clearly to delineate both the the-

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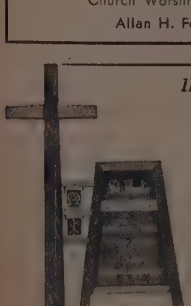

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## Chicago Hospital Takes Shape

GROUND will be broken next November for the new Lutheran General Hospital and School of Nursing planned by the board of trustees of the 60-year-old Lutheran Deaconess Hospital of Chicago.

A drive for $1.25 million was launched in May among communities in the service area. Other support for the $5 million project includes a federal grant of $1.3 million and special gifts already earmarked. Churches of all Lutheran bodies are giving active support.

A 24-acre site has been acquired in the northwest suburban area between Park Ridge and Des Plaines. Plans are for a 200-bed hospital with classrooms and dormitory for 100 student nurses.

Yngvar Brynildssen, of Evanston, Ill., is general chairman of the new hospital's special gifts committee. An office has been opened at 21 N. Northwest Highway, Park Ridge, Ill.

## Allentown Home Adds Facilities

GOOD SHEPHERD HOME at Allentown, Pa. celebrated its 49th anniversary on June 16 concluding with a vesper service at which Dr. Lester E. Fetter, Reading, Pa., spoke. Music was provided by the choir from St. Paul's Church, Allentown.

New facilities have been added for the treatment of old people. A first floor annex includes exercise tables, whirlpool for hydrotherapy, and equipment for infra-red, ultra-sound, and hot-pack therapy.

## Ashland Home Campaign Starts

Dr. Edward P. Schaff, of Lucas, Ohio, has been named chairman of the campaign to raise the first $50,000 for Good Shepherd Home for the Aged, to be established by Lutheran congregations of nine central Ohio counties.

The money is needed for alterations to the 23-room J. L. Clark mansion at Ashland, a gift from the Clark family. Another $50,000 must be raised to begin operations.

Trustees and ministers from the area met with Dr. Schaff at the home June 30 to set up a campaign organization. The chairman is a retired United Lutheran pastor who has conducted a number of financial drives for church projects.

## LRS Gets Award for Refugee Work

Lutheran Refugee Service was one of four agencies to receive the first annual Joseph P. Chamberlain commemorative awards given by the New York State committee on refugees recently. Last year the agency aided in resettlement of 10,597 refugees under the 1953 Relief Act, and an additional 1,166 Hungarian refugees.

New York Governor Averell Harriman hailed the leadership of voluntary agencies in helping resettled refugees, but was critical of the national government for failing to revise its permanent immigration policy.

There is now "only a trickle of refugees" coming in, he said, and both the emergency program of the 1953 Refugee Relief Act and the Hungarian parolee program are virtually at a halt.

"The good will of the people has been in part thwarted by the narrow vision of a few," he declared.

A $60,000 building is planned by the Lutheran Welfare League of Central Ohio in Columbus. It would house Dorcas Industries as well as provide offices for the staff.

Church Federation of Greater Dayton has engaged the Rev. Martin E. Cernek as its first full-time chaplain to serve hospitals, penal institutions and rest homes. He is a graduate of Gettysburg College.


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## —CHANGES OF PASTORATE—

### Illinois

JOHNSON, EDWARD. To Dongola parish.

LANGROCK, KARL F. From Lake Park Church, Milwaukee, Wis. To Resurrection Church, Franklin Park.

### Northwest

HERHOLD, ROBERT. From Woodlawn-Immanuel Church, Chicago, Ill. To St. John's Church, Mound, Minn.

LUHN, CHARLES. From Trinity Church, Appleton, Wis., assistant pastor. To Neenah, Wis., mission developer.

SNODGRASS, MELVIN E. From Darlington-Mineral Point parish, Wis. To St. John's Church, Phillips, Wis.

SWANSON, FRANKLIN. From Church of the Transfiguration, Bloomington, Minneapolis, Minn. To Luther Memorial Church, Madison, Wis., assistant pastor.

## —DECEASED—

THE REV. FREEMAN A. KUNZ, 53, pastor of St. Peter's Church, Chicago, died May 31 at Chicago.

A native of Marshfield, Wis., Pastor Kunz was a graduate of Northwestern College, Watertown, Wis., and of Northwestern Seminary.

Before assuming the pastorate of St. Peter's Church, Pastor Kunz had been pastor of St. John's Church, Leigh, Neb.

He is survived by his mother, Mrs. Carrie L. Kunz; a brother, Frank; and two sisters, Mrs. Margaret Haines and Mrs. Anita Reeths.

Funeral services were conducted at St. Peter's Church June 3 by Illinois Synod President A. Howard Weeg and Pastors George W. Wolf and Roger P. Burchett.

Burial was at Marshfield, Wis.

MRS. LOUISE GOOS, nee Schierholtz, 91, widow of Dr. Juergen Goos, died June 2 at Saskatoon, Sask.

Dr. Goos, who served congregations in Ontario and Alberta, helped to organize the Lutheran College at Saskatoon and served

on the faculty of Lutheran College and Seminary, Saskatoon. He died in 1939.

Mrs. Goos is survived by five sons, the Rev. A. Goos, the Rev. E. G. Goos, the Rev. O. E. Goos, C. H. Goos, and E. Goos; and five daughters, Hedwig, Elfriede, Mrs. A. Kaiser, Mrs. E. Kaiser, and Mrs. G. Verle.

Funeral services were conducted June 25 at Trinity Church, Saskatoon, by Western Canada Synod President Arnold Wilke.

DR. CHARLES E. SCHWEIKERT, 88, retired pastor of the Pittsburgh Synod, died July 2.

Dr. Schweikert was a native of Lancaster, Ohio, and a graduate of Thiel College and Philadelphia Seminary.

He served congregations in McClure, London, and Marshallville, Ohio, and Avonmore and Aliquippa, Pa., and was pastor of the Mercer County parish, Pittsburgh, from 1920 until his retirement in 1947.

Surviving are his wife, the former Lena Clarke, and three sons, the Rev. Sheldon Schweikert, Erie, Pa., Samuel, and Charles.

Funeral services were conducted July 6 at St. John's Church, Mercer County, by the Rev. Joseph C. Klingensmith and Synod President G. L. Himmelman.

Burial was at Delaware Grove Cemetery.

MRS. ROSA ELLA WEICKSEL, nee Watsha, 86, widow of the Rev. William Weicksel, died May 25 at Philadelphia.

Mrs. Weicksel was a native of Shamokin, Pa.

The Rev. Mr. Weicksel, who died in 1940, served pastorates in Shamokin, Mt. Carmel, Boudersport, Cogan Station, Shannonville, Brasburg-Mt. Eden, Pa.; North Lima and Herrodsville, Ohio, and Moundsville, W. Va.

Mrs. Weicksel is survived by three sons, William, Pompton Plains, N. J., J. Luther, Orangevale, Calif., and S. Arthur, Lancaster, Pa.; and three daughters, Miriam, Philadelphia, Mrs. J. F. Dinger, Reynoldsville, Pa., and Mrs. Esther O. Fassbender, Phoenix, Ariz.

Funeral services were conducted in Philadelphia by the Rev. Albert Schneck, and at Zion Church, Leacock, Pa., by Dr. Ralph R. Gresh.

Burial was at Leacock.


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# In Conclusion

IT'S POSSIBLE to write about abstract ideas on this page, even rather explosive ideas, without arousing much response from readers. But when we mention people, even people whose great days are over such as Herbert Hoover or Harry Truman, we get immediate reader reaction.

Most of us are more interested in people than in ideas. This is right. Those who are willing to sacrifice people to ideas are usually fanatics or tyrants.

Jesus talked about people—a prodigal son, a good Samaritan—more than about ideas in general. He called God a Father. And the heart of Christian truth is not in some general description of the character of God but in the revelation of God in a Person who lived among us.

This value we place on personality is the most important thing about us. The greatest sin is to dehumanize our brothers, to treat them as if they were things, to push them around.

THE HIGHLY successful *Time* magazine is built on the simple formula that practically every news story it prints puts the people who make the news in the foreground of the story. With our much smaller resources in THE LUTHERAN, we try to do this too. We introduce our readers week by week to personalities of the church (*this week meet Dr. Paul Empie on page 12*).

In our weekly series about the Meltons, Mrs. Irvin describes a Christian family meeting the varying problems that arise in daily living, trying to solve their problems according to their faith. This should be more valuable, in the long run, than a dozen scholarly textbooks on Christian family living.

You will hear much during August about the Lutheran World Federation assembly in Minneapolis. If you go there, or if you must be content merely to read about it, you are likely to remember longest the people it brings to your attention.

Its theme study, its message, and other documents it produces will be important, but not long remembered. (Offhand, can you remember the theme of the last assembly in 1952?) But the people you learn to know will become part of your permanent wealth.

I remember almost exactly conversations I had with some of the European bishops such as Ordass, Dibelius, Lilje, Berggrav in Sweden at the LWF assembly 10 years ago. It would be risky to quote exactly, because remarks were offhand, too revealing of cross-currents of personality to be understood rightly by anyone who couldn't put them in relation with other information. But they remain as part of my personal wealth.

IT'S TRUE about us, too, that the most important thing about us is the kind of people we are. The amount of our education, of our bank account, of our social standing is unimportant. But whether we love or hate God, life, our brothers is important. Whether we are usually happy or sad, helpful or harmful, and a dozen other things which identify ourselves as the kind of people we are—these are the things to be noticed.

Under the pressures of mass living we risk being depersonalized, of thinking what somebody wants us to think, acting as somebody pulls the strings. At this point the Christian has resources which others don't have. God only is our Master. We must do his will. Only he can create in us personality worth talking about.

—ELSON RUFF

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